The Outlook

Vol. 76 March 19, 1904 No. 12

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The Care of Blankets.

Never let blankets remain in service after they are soiled; dirt rots the fiber and invites moths. Because of the peculiar saw-tooth formation of wool hair it is necessary that a pure soap, made of the best materials, be used; a cheap soap, especially one which contains rosin, will cause the blanket to become hard by matting the fiber.

To Wash Blankets and Retain their Softness.

Dissolve shavings of Ivory Soap in boiling water; add cold water until nearly lukewarm. Immerse a blanket and knead with the hands; rinse in clean warm water in which also some Ivory Soap has been dissolved. Dry in a place that is neither very warm nor very cold.

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The Northern Securities Case

On Monday of this week the United States Supreme Court handed down an opinion in the Northern Securities case in favor of the Government. The Court was divided five to four. Justices Harlan, Brown, Brewer, McKenna, and Day rendered the decision for the Government, while Chief Justice Fuller and Justices White, Peckham, and Holmes dissented. Our readers will remember that the case was originally tried in the United States Circuit Court of Minnesota. The United States instituted a suit against the Northern Securities Company on the ground that it was an illegal corporation, formed to take over and control the Great Northern Railway and the Northern Pacific Railway in restraint of trade. The Northern Securities Company appealed to the Supreme Court, which has now rendered its decision against the appellant. The opinion of the Supreme Court was read by Justice Harlan. He declares in his opinion that Congress has complete power to control inter-State commerce; that the Sherman Anti-Trust Law was enacted in a Constitutional exercise of this power; that this Anti-Trust Law forbids all combinations in restraint of trade or commerce; that the union of two great parallel transcontinental lines doing business in the same territory in one controlling corporation like the Northern Securities Company is a manifest curtailing of competition and is therefore in restraint of trade. As to whether the Sherman Law is a wise law from an economic point of view Justice Harlan says the Supreme Court has nothing whatever to do. The economic wisdom of legislation must be determined by Congress. The Supreme Court can only determine the constitutionality of law and the limits within which Congress may exercise its power. In the opinion of The Outlook, the importance of this case far transcends the particular application of the decision to the railroads in question or to the stockholding interests involved. The Government, against very great odds and in the face of considerable expert and honest adverse opinion, has established through the Supreme Court the absolute right of Congress to regulate great corporations —or small corporations, for that matter —doing an inter-State business. The *obiter dictum* of Justice Harlan to the effect that the Supreme Court does not deal with the economic wisdom of the Sherman Law is of more than incidental interest. A law may be economically unwise yet be Constitutional, and be passed in the exercise of a basic legislative right of the people. We think it is quite true that the Sherman Law may have to be modified. We think it is also true that the National and economic tendency of the times is towards consolidation and co-operation rather than in the direction of individualistic competition. But the dangers of consolidation and industrial mergers are largely done away by the firm establishment of the right of the National Congress to control and regulate corporations—a right which the Supreme Court now confirms and makes more secure.

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Working for Their Constituents

There is distinctly a humorous aspect to the storm of indignation and excitement which agitated the House of Representatives last week over Mr. Bristow's report on the relations of mem-

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bers of Congress to postal affairs. The House had itself called for a report on this subject through its Committee on Post-Offices; but, to its consternation, it received a great deal more than had been desired. Without regard to the susceptibilities and sensitiveness of the members, Mr. Bristow included in this report, by name and date, a large number of instances in which members of Congress had brought their influence to bear on the Post-Office Department for one purpose or another. Not unnaturally, the members resented the grouping of these instances under the general designation of "charges," thus apparently classing Congressmen with Machen, now under sentence for fraud, and Beavers, now under indictment. The collocation suggested was the more irritating as in point of fact most of the requests referred to in Mr. Bristow's report were made to these arch-conspirators in postal frauds. In justice to Congress as a body, it must be pointed out that the many scores of cases cited are by no means on the same level. Several of them, if the facts are as alleged, show distinct culpability on the part of Congressmen in procuring by "influence" the leasing of their own buildings to the Government for post-office purposes, and in one, at least, there is an allegation that the member of Congress in question not only through his influence leased his own building to the Government, but that more than once he procured comparatively large increases of rent. The great majority of the instances cited, however, are of cases where the members of Congress wrote letters to officials in the Department recommending leases of buildings for post-office purposes, or authorization for extra clerk hire, or increases of salary, or similar favors. It does not appear to be asserted that all these requests were for illegal or improper acts. It is no surprise to most voters to know that in point of fact Congressmen habitually and notoriously use their influence with all the Departments in just this way; that these continual requests for favors form a nuisance and a hindrance to the Departments is equally true. The practice is defended, as it was by Mr. Overstreet in Congress last week, as intended only "to promote the interest of constituents." Another member naïvely remarked: "If we are not to help our constituents, what are we here for?" It will probably be a long time before we see public business actually carried on solely by business methods and for purposes of efficiency; but nothing can be more obvious than that the continual interference with the work of the Departments by Congressmen for political purposes and for the strengthening of their own hold upon their respective districts needs only to be understood to be condemned. At first the House seemed to be in a mood of retaliation, and an effort was made for a general investigation of the Post-Office Department and a special investigation of Mr. Bristow's conduct and charges. The attempt, however, has so far failed that the whole subject has been relegated to a select committee of seven members for further consideration.

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Mormonism in Politics

The most important additional evidence heard last week by the Senate Committee on Elections, which is now investigating the charges against Senator-elect Smoot, of Utah, was that bearing on the active and dictatorial part taken by the Mormon Church in State politics. The contention in this investigation is that Mr. Smoot represents, not the people of Utah, but the Mormon hierarchy, and that he should be debarred from a seat in the Senate because he was nominated only after formally asking the consent of that hierarchy; would have been opposed, defeated, and expelled from his office as "apostle" if he had not conformed with the Church's views and objects politically; and is practically not a free agent, but the tool of an ecclesiastical body within the body politic that is openly upholding and honoring violators of the law against living in polygamy. Thus Mr. Critchlow, formerly Assistant United States District Attorney for Utah, and a strong anti-Mormon, declared that there were many instances where the high officials of the Church have manifested their power over the members in order to compel obedience in

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political matters, and where excommunication has been the price of an independent spirit. When Mr. Thatcher was running for Senator, Mr. Critchlow said, he was openly threatened by the Church through the papers because in his campaign he, although a Mormon, took ground not approved by the Church, and in the end he had to apologize and humiliate himself to the last degree to restore his relations with the Church. As to Mr. Smoot himself, the witness said that his candidacy was opposed by many laymen in the Mormon Church who felt that the candidacy of an apostle would be unwise when it was charged that a majority of the presidency and apostles were living in open defiance of the laws against polygamous cohabitation. Nevertheless, the Church insisted on nominating him, and he was elected as the Church candidate. Mr. Critchlow asserted that Mr. Smoot, under the rules of the Church, would have been "disfellowshipped and ostracized" if he had not formally asked and received permission from the hierarchy to be a candidate. Similar testimony was given by Judge Hiles, who had held the same office as did Mr. Critchlow. He brought out the fact that Brigham Roberts in his campaign for Congress (which rejected him as a member) at first clashed with the Church and was forced to recant and humiliate himself before he could be elected. Further testimony was heard establishing the fact that the Mormon leaders who were polygamists before the "revelation" of 1890 continue their polygamous relations and support others who defy the law in this respect, but attempts to show that "apostles" had connived at plural marriages since 1890 were not convincing. Francis M. Lyman, an apostle, and the appointed successor of Mr. Smith as First President, responded simply "Yes" to this question from Senator Hoar: "So you, an apostle of your Church, expecting to succeed Mr. Smith in the presidency and in that capacity to receive divine revelations yourself, confess that you are now living and expect to continue to live in disobedience to the law of the country, the law of your Church, and the law of God?"

The Power and Duty of the Senate

It is a recognized principle that a legislative body like the United States Senate is the sole judge of the qualifications of its own members. We know of no provision of the Constitution or other law that would make it impossible or illegal for the Senate to reject a member. Practically, however, it is bound to some extent by its own precedents, and morally it is bound by principles of justice and common sense. Hitherto neither branch of Congress has refused to admit a claimant to a seat except on one of two grounds—that his election was vitiated by fraud or error, or, secondly, that he was a lawbreaker or morally objectionable person. Under the last category is to be classed the case of Brigham Roberts, who was refused admission to the House, not because he was a Mormon, but because he was a confessed polygamist. If Mr. Smoot is refused a seat in the Senate after an admittedly legal election by a majority of the voters of Utah, and with no personal charges against him, this action by the Senate will unquestionably constitute a new application of its power over its own organization. It is too early to judge positively what view the Senate will take of its rights and duty. On the one hand, it is argued that it is a dangerous extension of power for a Senate Committee to thwart the will of the majority of a State's voters because it believes that that majority is unduly influenced by a hierarchy; on the other hand, it is said that only by radical action can the Mormon Church's audacious and unendurable assault on the home and its open defiance of law be met. The question presented by this case is not only extremely perplexing and difficult, but is complicated by a very intense public feeling, amply justified by the history of Mormonism, but which ought not to count as a factor in the settlement of a question that should be settled strictly along lines of principle and precedent. Whatever may be the popular judgment of the Mormon Church, the popular abhorrence of Mormon practices (and that abhorrence The Outlook shares), the question of the admission of Mr. Smoot to the United States Senate

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must not be determined by sentiment. The question before the Senate is whether a man duly elected can be excluded from that body because he is an officer of an organization the leaders of which are confessedly violating law, and which is said to exact from its members allegiance higher than that which membership in the Senate exacts from its members. Mr. Smoot is not a lawbreaker; he is not a polygamist; no charges of any kind are made against him personally. If he is excluded, it will be purely on the ground of his official connection with the Mormon hierarchy. In the judgment of The Outlook the Senate cannot properly take that action unless the fact is established that a man cannot be a loyal Mormon and at the same time a loyal citizen. If Mr. Smoot is excluded, the action of the Senate will virtually establish the principle that no Mormon can be a member of that body. However the country may abhor Mormonism, it cannot exclude a man from the duties of citizenship or the privilege of office-holding simply because he belongs to an abhorred sect; it can exclude him only because he is personally unfit, or because he belongs to an organization which demands from its members such obedience as to render them practically disloyal to the Government of the United States. If that principle is established, it must be established by indisputable evidence.

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The Lynching in Ohio

Another case of mob violence in the North occurred last week. A police officer of the city of Springfield, Ohio, entered a low resort kept by colored people to arrest a disorderly negro. As the officer entered, the negro shot and fatally injured him. The next day, Monday, there were mutterings of lynching, and in the evening a mob attempted to enter the jail, but without success. Toward midnight about forty men approached the jail, broke in the door, intimidated the turnkey, and dragged the negro out. They hanged him to an electric-light pole, firing several shots into him both before and after life had left the body. The sheriff and others in authority seem to have made very little determined effort to prevent the mob from carrying out its purpose. The sheriff excuses himself by saying that he wished to avoid useless shedding of blood. The disturbance continued on Tuesday. The Governor ordered out the militia, but it arrived tardily. The mob, which had not then yet dispersed, gathered in a quarter of the town made up of saloons and the haunts of the worthless negroes and a few miserable whites, and set fire to the buildings. The fire department prevented the flames from reaching surrounding property. A correspondent of The Outlook in Springfield, whose account of the occurrence is marked by a very judicial spirit, writes as follows:

> The mob was made up of boys and young men and some women, but those who did the lynching were apparently workingmen and ordinarily quiet citizens. They were unknown to the police, because of a class with whom the police have little to do. . . . The next day, Tuesday, business went on much as usual, with, of course, the one topic of conversation the lynching, and there were altogether too many reputable citizens saying that a good job had been done and a worthless "nigger" gotten rid of and not given a chance to escape his just deserts. There are no two opinions but that the impelling motive for the lynching is the failure in the past to punish criminals as they deserve. There have been a dozen murders in this county in the past two years and not a single execution, though several undoubtedly deserved it. It was repeatedly heard in the mob, "Well, he'll not be let off with five dollars and costs," and words to that effect. . . . The "levee" that was burned was one of the most disreputable places that the city ever had, and a resort for vile and dangerous negroes. . . . There are rumors and threats of a race war, but I think there is little foundation for this. I have no doubt that the murderer would have been lynched just as quickly if he had been white; the color made no difference. . . . A special grand jury has been called for Monday. No one has been arrested as yet, and I have very grave doubts of their being able to locate the lynchers. . . . Many have been too willing to condone the lynching, but the sober judgment of the best citizens deplores and condemns it. . . . The quiet and even tenor of things has not been as much disturbed as those on the outside would suppose.

It is evident that this lynching is an outbreak of lawlessness which has been smoldering in the community for a long time. Heretofore it has been in the form of official corruption or neglect,

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For the prevailing laxity in the punishment of crime thoughtful citizens in the community have held the courts responsible. The county in which Springfield lies has been sowing the wind, and now Springfield has reaped the whirlwind. The fact that this violence can be traced to its source does not make the violence the less abhorrent. But it does show the direction from which cure for violence should be expected and sought. There are unnumbered communities in the United States, outwardly peaceable to-day, which are in fact as lawless as was Springfield, Ohio, on Monday and Tuesday of last week. What the people of America need is not to be less shocked at the symptom but more determined to stamp out the disease. We shall continue to have lawlessness met with lawlessness until we systematically and promptly meet it with law.

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A Declaration by Negro Farmers

A conference of negro farmers in Arkansas recently made a declaration which is so sane, constructive, and liberal that we quote it here entire:

1. We declare now, as heretofore, that the soil is the foundation, and upon it the entire world depends, directly or indirectly, for a livelihood. Hence, while many of our people may and have a right to take the professions, the great majority of them will need to cling to mother earth. We recommend, therefore, that our people everywhere renew their effort to buy lands, beautify their homes, pay their poll tax, and steer clear of unnecessary debts.

2. It is quite apparent also that here two opposite races are destined to live together for a long time, if not forever, in the same country, under one and the same government. We urge our people, therefore, to do all they can to live on peaceable terms with their neighbors, of whatever color; be honest and prompt in their business dealings, and join hands in all that goes to improve public institutions and the peace and prosperity of this country. The lynch spirit is to be deprecated, but we think we see signs of a better day at hand, when all criminals, of whatever color or crime, will be duly tried by law and punished according to the assessments of the courts. Let us hope for such a day, and do our duty toward the State in the meantime.

3. It is impossible for us to cope with other people without education, elementary education at least, for the masses, and the best of professional education for leadership. We would urge our people, therefore, to do all they can to support the public schools in their communities, extending the terms of same, when it becomes necessary, by private subscriptions. We also urge them to send as many young men as possible to agricultural schools, or such institutions as will encourage agriculture, that the future negro farmer may be master of his vocation in every way. Also let us encourage the medical, legal, and other professional talent of the race in our several communities by contributing to the aid of that kind of education, and by regular employment of such professional characters as they come from our institutions with diplomas declaring their fitness for such service.

This conference was held under the auspices of the Arkansas Baptist College, established by a colored man, Joseph A. Booker. He started with most humble appliances. His first building he erected as far as his money permitted, and put his school into it, though it was nothing more than a cellar roofed over. This college, like the St. Paul's School at Lawrenceville, Virginia, the Voorhees Industrial School at Denmark, South Carolina, and others scattered through the South, is the creation of colored people, stimulated by the example of Tuskegee to begin with what they had and to serve their race without waiting for anything else. The declaration of these negro farmers is but the expression of the spirit which has been embodied in these schools, and which indeed lies behind all practical efforts, whether in industrial schools or in colleges and "universities," for the education of the negro.

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The News of the War

The bombardment at Port Arthur by Admiral Togo's fleet on Thursday of last week admittedly caused rather serious damage. The Japanese war-ships appear to have found a position, probably near Pigeon Bay, where the range of their fire reaches to the town itself. Shells from the ships repeatedly burst in the town, and the number of civilians and soldiers killed is variously estimated at from twenty to sixty-five persons. More or less damage also seems to have been sustained by the batteries of the forts. The Russian battle-ship Retzivan, already twice injured, had been towed into the inner bay to clear the outward

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passage, and was again struck by shells. The report was even current at the end of the week that Port Arthur was about to be abandoned, or even had been abandoned, by the Russians; but this rumor was improbable in itself, and has not been confirmed. Russian patriotism and ardor were greatly encouraged and inspired by the action of Vice-Admiral Makaroff, who had no sooner taken command of the naval forces at Port Arthur than he introduced what appears to be a policy of aggressive naval action. At all events, immediately following the bombardment of Thursday, the Russian admiral, now chief in command of the naval forces in the East, sent forth his torpedo fleet and made a direct attack on the Japanese torpedo-boats and destroyers. The result was the destruction of one Japanese torpedo-boat and one Russian torpedo-boat destroyer. While the Russian loss was, therefore, the greater, the action of Admiral Makaroff in changing his flag to a cruiser and in sallying forth to the rescue of the boat attacked indicated personal intrepidity as well as an aggressive policy. It is hardly likely, however, that this policy extends, as has been asserted, to the design of bringing the cruisers at Vladivostok around the coast of Korea and through the straits that separate Korea from Japan, in order to consolidate the naval force. This is a thing much easier said than done, as it would seem almost impossible for the Russian vessels to escape capture by the Japanese in the passage. In point of fact, the mere announcement of such an alleged intention is fairly good evidence that it is not to be carried into effect. Consolidation of the Russian naval forces before the opening of hostilities would have been an immensely desirable course; now it seems impossible of accomplishment. The town of Niuchuang, a treaty port, is being fortified, and a serious question may arise as to the rights of neutral ships and trade in case of blockade. As Niuchuang is a Manchurian city, it is fairly to be considered within the belligerent zone; yet British and American war-ships, to say nothing of merchant vessels, will hardly consent to be "bottled up" there, and some such vessels are now there with exit impossible on account of ice. Some diplomatic way out of the difficulty will probably be found.

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The Land Campaign

The "bottling up" of the Russian war vessels at Port Arthur and Vladivostok is no more complete than the "bottling up" of the war correspondents in Tokyo. Between fifty and one hundred correspondents are said to be earnestly petitioning to be allowed to go to the front, but the time is not yet come when they may be allowed to accompany the Japanese advance, and the meager despatches from Japan show that the war censorship is being exercised with great diligence. It is of course beyond question that very considerable forces have been landed at Chemulpho and north of Chemulpho, and that a large Japanese army has been concentrated in the neighborhood of Pingyang, facing the Russian forces which are near Antung on the northern side of the Yalu. This region is evidently to be the scene of a great campaign, unless the Russians retreat to the railway; but apart from this central situation it is still in doubt where, if at all, Japanese troops have been landed in force. Last week there were repeated rumors that the Japanese had landed in force at Takushan, a point far to the northeast of Antung. If this report were true, it would place a Japanese force in the rear or flank of that Russian army which is in the vicinity of the Yalu, and thus would put that army in danger of being caught between two hostile forces; although, on the other hand, the Japanese force at Takushan would itself be in some danger of being caught between the two divisions of the Russian army, one on the Yalu River, the other in the vicinity of Mukden. It still continues to be possible, although not a matter of knowledge, that Japanese forces may have been landed north of Port Arthur, or on the western side of the Liaotung Gulf. There were reports at the beginning of this week that the Russians were moving out from northern Korea and retiring toward Liaoyang, a railway town midway between Mukden and Niuchuang. Such a movement would be in accord-

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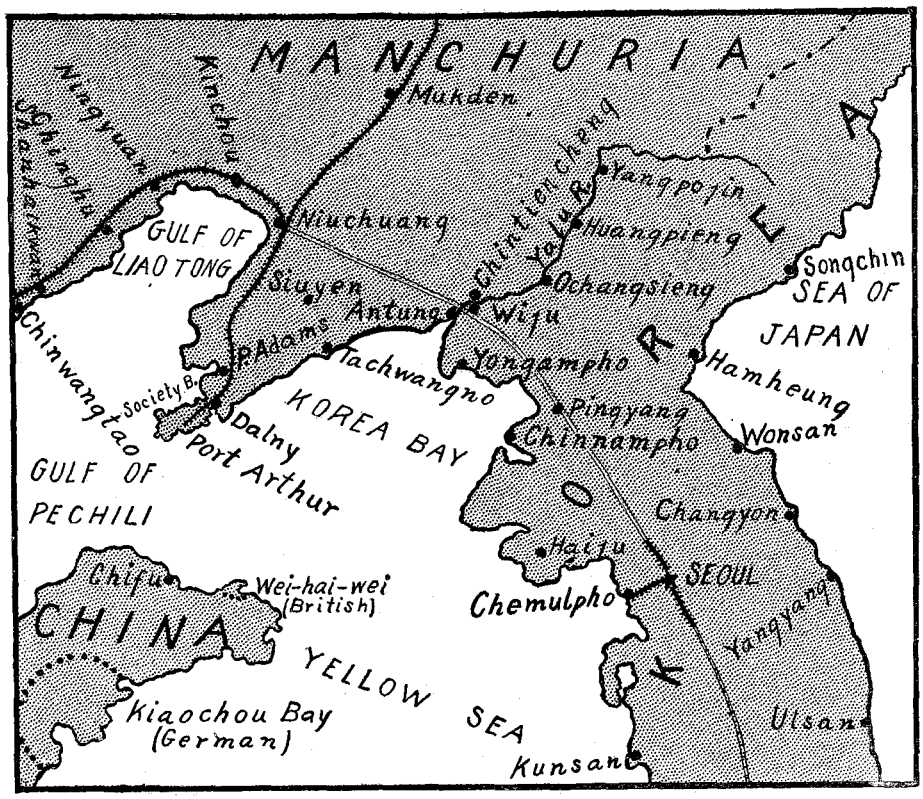

THE PRINCIPAL FIELD OF OPERATIONS IN THE WAR

Harbin, the Russian chief base of supplies, is some distance north of Mukden, and from it a branch of the Siberian Railroad runs east to Vladivostok, which is on the Sea of Japan a little to the northeast of the field shown by this map.

ance with the general policy of avoiding anything like decisive or extensive battles for the present. This policy of delay, which has been in past history somewhat characteristic of Russian military campaigns, would give time for the continuous accumulation of forces by way of the Siberian Railroad. General Kuropatkin has left Russia, with great ceremony and after many public tokens of honor, to take command of the armies in the East. It is hardly to be believed that he has been guilty of the folly reported by some papers of boasting that he expected to have the Japanese beaten by the end of July, and have a treaty of peace signed at Tokyo. This would be a tactless bit of braggadocio, akin to General Buller's famous prediction of a "military parade," with a "Christmas dinner in Pretoria." In point of fact, all the indications are at present for a long-continued and tremendous struggle between Russia and Japan. It is far more likely that General Kuropatkin is correctly reported as saying: "It is necessary to be calm and patient. The army will make faithful efforts to accomplish the task intrusted to it by the Emperor. Slight reverses are possible. Our troops are assembling slowly, and in this everything depends on the railroad." The gathering of a Chinese force near the Manchurian border has called out a warning to China from Russia that any interference with railways or telegraphs, or any raids over the border by Chinese bandits or soldiers, will lead to repression and retaliation. The Chinese troops thus gathered are not under Imperial but provincial control, and are described as an undisciplined and almost grotesque military organization, showing an entire absence of equipment and training.

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Russia's Unreadiness

There seems to be no doubt that the Russian Government, or at least that section of it represented by the Czar, was misled in regard to Japanese intentions and prep-

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arations, and that the outbreak took the Russian Government by surprise. Russia, which has been in many respects a very successful power in dealing with Eastern peoples, and which, by reason of her racial, historical, and geographical position and history, is a kind of middle term between the Orient and the West, has long felt that she understands the Oriental peoples far better than any other European Power. Now, the universal characteristics of Oriental diplomacy are delay and evasion. As a rule, an Oriental diplomatist asks twice as much as he expects to get in order that he may make a basis for negotiation, reducing his claims very considerably and in the end securing what he has at heart. With this policy Russia is entirely familiar. Indeed, she has practiced it with great success herself. There is reason to believe that she regarded the Japanese diplomacy before the war as of this character. She expected long delays. She thought that Japan was asking far more than she expected to secure; she did not anticipate any serious trouble in the near future. She was rudely awakened, therefore, when it appeared that the Japanese meant precisely what they said; that what they asked for they intended to get, and that they were thoroughly frank and businesslike in their treatment of the matters at issue between themselves and the Russians. When they declared that unless their demands were acceded to they would proceed to war, they meant what they said, and promptly opened fire as soon as it became evident that Russia would not recognize their claims. Japan has already taught the world several lessons; but she has given it no greater surprise than her rejection of the old methods of Oriental diplomacy and her adoption of the frankest, straightest, and simplest methods of Western dealing.

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Russia, England, and the United States

Personal letters have passed between Edward VII. and the Czar, and friendly interviews between Mr. Hay and the Russian Minister in Washington, with the result of very much modifying Russian feeling against England and the United States. That feeling ran very high during the first few days after the opening of the war. If the Russians were astonished at the rapidity with which the Japanese acted, they were equally surprised to find how general was the sympathy of Americans with the Japanese, and they at once leaped to the conclusion that this sympathy meant some form of tangible assistance to the Japanese. They have apparently come to a better understanding of the case. They recognize the fact that American sympathy with the Japanese in this struggle does not involve either forgetfulness of the former friendliness of Russia, antagonism to Russia, or failure of any kind to observe the strictest neutrality. The declaration of neutrality issued last week by the President not only follows the usual line of such declarations in imposing the strictest observance of neutrality on the part of officials of the Government, but warns them against any expression of hostility, or the most temperate expression of sympathy with either party. That the Government will rigidly enforce the laws of neutrality there is not a question, and the country stands behind its Government in this matter. Russian feeling against England has been growing for a long time, and has been intensified by the conviction of the Russians that the English have pushed on the Japanese and are ready to assist them in case of need. There is not the slightest question, however, that England desires peace above all things, and that under all normal conditions she will rigidly preserve her neutrality; and the remarkable diplomatic ability of the King, his excellent feeling, and his admirable judgment have been revealed anew in the softening of asperity and the increase of confidence which he has been able to effect by his communications with the Czar.

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Roman Catholics in Germany

While the Ministry of M. Combes in France is taking the most drastic action in regard to Roman Catholic teaching in schools throughout the Republic, the last vestige of legislation against

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the Roman Catholics in Germany has been removed from the statute-books by the action of the Reichstag in repealing the anti-Jesuit clause of a law passed thirty-two years ago. The Falk Laws, so named because they were passed under the direction of Dr. Falk, Prussian Minister of Public Worship and Instruction, took all educational functions out of the hands of Catholic ecclesiastics of every kind in order to limit Catholic influence in Prussia, and later this legislation was extended to the German Empire by action to the same end on the part of the Reichstag which made it impossible for Jesuits to settle in Germany. These laws were enforced with the utmost rigor, and Bismarck, who inspired them, declared that he would never compromise with the Papacy. But the subsequent extension of the franchise gave the Catholics the opportunity of recovering lost ground, and of taking a strategical position from which they could compel Bismarck to modify and finally to cease his campaign against them. Under the leadership of Dr. Windthorst, a man of great ability and determination, a Catholic party was organized in the Reichstag which speedily became a power, adroitly and persistently used for one end. When it became necessary for Bismarck, in order to carry his measures, to secure the support of this party, its leaders exacted from him one modification after another of the restrictions imposed upon Catholic ecclesiastics; and the repealing of the clause forbidding the Jesuits to settle in Germany marks the final disappearance of the Falk legislation.

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Revolt in Wales

While the Education Act is being rigidly enforced in England upon the "passive resisters" by distraint of their property for the taxes they refuse to pay for the support of religious teaching which they object to, the case is far different in the principality of Wales. There an opposition so general as to be called national has compelled a halt, and will probably secure fresh legislation to meet the popular demand. Wales differs from England in being overwhelmingly Nonconformist. Most of the Welsh County Councils showed from the first decided aversion to put the Education Act into operation. The issue was at last forced by the Board of Education, and February 1 was named as the day when the Act must be carried into effect. This coercive attitude only stiffened the opposition. A series of county conferences manifested a decidedly militant spirit, in a rising tide of popular resentment. "Never since the days of the last native Prince of Wales," says Mr. Lloyd-George, member of Parliament for Carnarvon, "has the Welsh nation been so united in making common cause against alien aggression and oppression." Even Anglican and Roman Catholic laymen are being swept along with Liberals in the current of national feeling, and are enrolling themselves in support of the demand for public control, full and absolute, of the public schools. Opposition to taxation for the maintenance of denominational schools and of sectarian religious teaching is now declared as "the Welsh national policy." A way out of the *impasse* thus created has been proposed, which is said to be favorably regarded by Mr. Balfour—the creation of a separate Education Department for Wales, nominally subordinate to the central authority at London, but empowered so to administer the Act in Wales as to satisfy the Welsh demand for full public control of the schools, with the removal of all religious tests for teachers. The proposition is already under consideration by the Welsh leaders. Whether they will accept it is rendered uncertain by their loyalty to their less favorably conditioned sympathizers in England, with whom they have made common cause, and from whom they feel some reluctance to separate themselves by making a separate peace with the Government, even on their own terms. Whatever their conclusion, this successful revolt in Wales can hardly fail to affect the course of events in England.

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A Theological Seminary as a Religious Educator

Certain special undertakings during the present academic year at Union Theological Seminary in New York may be cited as rec-

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ords of progress in religious education. The courses for lay workers have been continued as they were last year. In these the Seminary utilizes its forces for the instruction of men and women who, principally in Sunday-schools, belong to the teaching rather than the preaching body of the churches. Then on Sunday afternoons at the Seminary there has been given a course of sermons on "The Church in the World of To-Day." In this the Seminary has used its influence to bring from a distance ministers of discernment of various denominations to give to a popular audience their best conceptions as to the different phases of church ideals and aims as applied to modern life. This month Professor Steindorff, of Leipsic, is giving under Seminary auspices five lectures on the Religion of Ancient Egypt. In this the Seminary is sharing with the community scholarly knowledge. Finally, for three days, March 25–27, the students of the Seminary are to hold a conference, to which they invite college men, for the purpose of considering the opportunities and work of the ministry. In this the Seminary expresses its close relation with other educational institutions and its sense of responsibility toward the great body of students. At the same time, with all this the Seminary is strengthening its curriculum by enlarging its homiletical department (from which Professor Hastings has just resigned to become Professor Emeritus), and by providing for higher instruction for advanced students, to the work of which Professor Briggs is transferred. Thus the Seminary is enlarging its influence while increasing its efficiency in its special work of training ministers. The conception, once prevailing, that religion is something separated from life, made of the seminary a cloister to which men set apart for the labor of saving a few souls from the general wreck of mankind might retire to engage in scholastic study and meditation. The changes in the character of the theological seminary, as indicated in the present undertakings of Union, embody a very different and, happily, more and more prevailing conception of religion as that spirit and power which alone can give worth to all life, which indeed may be said to be the very fiber and substance of life itself.

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Churches for Colored People

An interesting movement has been initiated in the Episcopal Church for the establishment of separate churches for the colored people, under the auspices and direction of bishops of their own race. Bishop Brown, of Arkansas, is one of the leaders in this movement. In saying that it is in the right direction we must not be understood as expressing approval of all the sentiments which have been attributed to Bishop Brown. The progress of the colored people in this country during the last forty years is without a parallel in the world's history, and is full of promise for the future. But amalgamation of the two races is not to be thought of; and if this be true, if the two races are to live as separate races, the colored race must have its own schools and its own churches, its own teachers and its own preachers. And the highest offices in the school and the highest offices in the Church should be open to that race, as they could not be in schools and churches in which the races are intermingled. The details of this movement may be thus briefly described. The general work of the American Episcopal Church among the colored people is carried on under the superintendence of a Commission for Church Work among the Colored People, established by the Board of Missions on the recommendation of the General Convention in 1886. The late Bishop of Kentucky was the Chairman of this Commission. Other members of the Commission are the Bishops of Ohio, North Carolina, Georgia, Washington, the Coadjutors of New York and Pennsylvania, the Rev. Drs. McKim and Tucker, Mr. Joseph Bryant, and Mr. Henry E. Pellew. Overtures have been made for some time to this Commission, by the colored people, for the consecration of colored bishops, so far without definite results. It is now proposed to provide suffragan bishops, which would open the way to granting these requests. A suffragan bishop, in the Church of

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England, is an associate or under bishop, attached to a diocesan bishop and working under his direction, but without definite territorial jurisdiction other than that of the bishop to whom he is a suffragan. The American Episcopal Church, up to this time, has forbidden the election of suffragan bishops. It allows the election of coadjutor or assistant bishops, but a bishop coadjutor shares with his senior bishop in the territorial jurisdiction, and has the right of succession. At the last meeting of the Missionary Council in Philadelphia, in October, 1903, on motion of Dr. Huntington, of New York, a resolution was adopted recommending the next General Convention, at Boston, in October, 1904, to consider the expediency of so amending the canons as to allow the election of suffragan bishops, to be responsible to the presiding bishop of the Church, and available for diocesan duty as needed and desired by diocesan bishops. If this change should be carried into effect, it would make it possible to secure the consecration of bishops of the African race for specific work among congregations of their own race in connection with the Episcopal Church in the Southern States. It is curious that the leader of the Boston opposition is the Rev. C. N. Field, commonly known as Father Field, one of the mission priests of the Society of St. John the Evangelist, who is in charge of St. Augustine's Church and of St. Martin's Mission, both in the city of Boston, and both confined exclusively to so-called colored congregations of the Episcopal Church. The question naturally arises, Why, if it seems expedient to separate the colored work from the white work in the city of Boston, it may not be equally desirable, if not more so, to make that separation in the Southern States?

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The African Congregational Church

The deputation sent by the American Board of Foreign Missions to inspect its field in South Africa reports a state of opinion there similar to that which obtains among some people in our Southern States. The white colonists in Natal mostly regard the native blacks as unfit for any but servile tasks, and missionary work among them as antagonistic to the proper social order, which does not there recognize them as on an equality before the law with whites. Yet these natives, the Zulus, or "Kaffirs," are a capable race, worthy of all efforts in their behalf. The work which American missionaries have carried on for them shows now a group of twenty-three churches, all independent and self-supporting, having over four thousand members and native pastors, organized under their chosen name, "The African Congregational Church." A trait significant for the future is their missionary zeal in behalf of unevangelized Africans. Their race spreads northward a thousand miles beyond Natal, and the wide prevalence of their language gives them an advantage as evangelists. The work of the American missionary is mostly educational, in training leaders for a people of promising qualities. The Colonial Government has placed in the hands of the missionaries the education of all Zulu children, with entire liberty of religious instruction, and has confirmed the original grants under which the mission reservations were held. Still, the statute-book contains separate laws for blacks and whites, and in most places the "Kaffir" must respect the monopoly of the sidewalk by the superior race. "Ethiopianism," with its motto, "Africa for the Africans," and its purpose to unite the natives through appeal to racial feeling in opposition to white aggressors, has been feared by the Government, but the deputation regards it as destined to fail through lack of wisdom and its internal divisions. It has, however, shown considerable strength, drawing from all the various African missions as many as twenty-five thousand members. The mission in Gazaland, East Africa, beyond the pale of civilization, presents unique features. Here the missionaries, settled on farms, are practically Christian landlords, and, as such, exercise an influence whose beneficence is attested by the immigration of natives for the protection and other benefits afforded, quadrupling the population in seven years. Here mis-

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sion work gives prominence to industrial training, and the labor required as a condition of residence is willingly performed.

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The Whistler Exhibition

Perhaps the most interesting event of the season in the art world is the Memorial Exhibition of the works of Mr. Whistler in Copley Hall, Boston; including paintings, water-colors, pastels, etchings, and drawings. This collection is surprisingly large and representative, and conveys a very adequate impression of Mr. Whistler's versatility, of the quality of his genius, and of the scope of his interests. At the first glance the visitor feels that the fastidious care which Mr. Whistler always bestowed on details in the arrangement of his pictures has characterized the work of the hanging committee; it would be difficult to place pictures more effectively or to give them a more artistic background. The effect, entirely apart from individual pictures, is most pleasing, and would have delighted Mr. Whistler as an effective study in harmony of color. An examination of the etchings gives that delight which always comes from a work of art of the highest order, and confirms the judgment, in which the art world is now almost unanimous, that as an etcher Mr. Whistler belongs distinctly with the masters of his craft, second only to Rembrandt himself. The loveliness of the pastels as examples of Mr. Whistler's wonderful command of color can be appreciated only after a careful study; in their way probably nothing better has been done in modern times. From the collection of oil paintings one misses the two masterpieces, the portrait of Whistler's mother, now in the Luxembourg and shortly to be transferred, it is said, to the Louvre—the highest honor which can be paid to a picture in France—and the portrait of Carlyle, which belongs in Glasgow, but is now on exhibition, with other works of Whistler, in Edinburgh. There is wide difference of opinion in regard to the permanent value of these paintings, but their charm is unmistakable; and it is quite safe to say, even in view of the serious adverse criticism and the most skeptical questioning of Whistler's genius, that he is a master of color and a master also of line, not in the sense in which Leighton, who was an admirable workman without a ray of genius, was a master of the line, but in making it say what he wants it to say. It is a misfortune that this exhibition cannot be seen in New York, in Pittsburg, in Chicago, and other cities, for its educational value is very great.

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An Endowed Orchestra

Lovers of music will rejoice in the success of the movement in Chicago to make its admirable orchestra, which has been under the direction of Mr. Theodore Thomas since its organization more than ten years ago, a permanent institution. New Yorkers especially, who owe so much of their musical education to Mr. Thomas's wise selection and admirable interpretation of the older and newer classics, will take deep satisfaction in this practical recognition of his services to music in Chicago. Mr. Thomas was the foremost orchestral director in the country when he entered upon his career as leader in Chicago; and his long experience, thorough knowledge, and enthusiasm were placed at the service of the cause of disseminating knowledge of the best music and developing a taste for it, to which he devoted himself in Chicago as he had devoted himself in New York. In this work he was aided by a group of influential citizens, composing the Orchestra Association, who, with wise generosity and the public spirit which has done so much for Chicago, made up deficits for a number of years amounting, it is reported, to $350,000—a fine example of the co-operation of intelligent men for the purpose, not of making money, but of affording an example of loyalty to the highest standards, and advancing the individual standards of a great population instead of lowering those standards for the sake of profits. This public-spirited service on the part of far-seeing men, co-operating with Mr. Thomas's musical generalship, is now bearing fruit in the collection of a fund of $750,000, which is to serve as an endowment for a permanent orchestra. Subscriptions for this fund have already passed $650,000, and the success of the

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enterprise is assured. New York ought not to be slow to follow Chicago and establish a permanent orchestra in this city.

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Registration Frauds in Philadelphia

Registration frauds have reached such a point in Philadelphia under the manipulation and management of the present political machine that elections in certain of the wards have become little more than farces. The ward leaders turn out majorities to order; not infrequently, it is stated, they are announced in advance. Mayor Weaver, who continues to justify the confidence reposed in him by the Independents at and since his election, has recently addressed himself to the task of securing something like a fair and honest election in the Delaware "river-front wards," where fraud prevails. He placed on the police the responsibility of examining the lists of voters, but he soon discovered that some of the policemen were themselves responsible for fraudulent names. Two of these thus detected were ordered before the police board, found guilty, and dismissed from the service. An investigation conducted by the conservative "Public Ledger" disclosed the fact that in one ward, the Fifth, 699 out of 1,926 names examined (or 37 per cent.) were fraudulent. The Joint Committee on Electoral Reforms, which is making a hard fight for a personal registration bill, claims that this proportion holds throughout all these wards and that these fraudulent names are invariably voted. The same Committee is authority for the statement that in many instances the whole list of electors is voted, and in some cases, through a swearing-in process, upwards of one hundred per cent. of the list is voted. Mayor Weaver, in his initial effort to stop registration frauds, concentrated his efforts in the notorious Fifth Ward, although the patrolmen throughout the city were required to watch the lists and the voting, and, wherever possible, to check illegal voting. In many sections the presence and watchfulness resulted in a very considerable reduction; but outside of the Fifth Ward, where the reduction was notably large, there was little or no change in those wards which have been depended upon to roll up the manufactured majorities.

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The Interior Department and the Indians

Eternal vigilance is the price apparently of Indian rights as well as of the liberties of the white citizen. Six years ago the Dawes Commission was created by Congress to protect the Indians of Indian Territory. The late Senator Henry L. Dawes, in a letter to The Outlook at that time, spoke of the creation of this Commission as one of great importance to the Indians, as it certainly was. At the same time Mr. Dawes added, "No doubt defects will be developed in application." Those defects have unfortunately manifested themselves in a degree which Senator Dawes, we think, would not have believed possible. Last August The Outlook reviewed at some length the report of Mr. S. M. Brosius, an agent of the Indian Rights Association, accusing some of the members of the Dawes Commission of financial transactions concerning Indians which were highly improper if not actually corrupt. These charges by Mr. Brosius were investigated by a special committee, consisting of Mr. Charles J. Bonaparte, of Baltimore, and Mr. Clinton Rogers Woodruff, of Philadelphia, who have now made their report to President Roosevelt, sustaining most of Mr. Brosius's charges. The report of this investigating committee recommends the abolishment of the Dawes Commission. In transmitting the report to Congress, President Roosevelt says: "In accordance with the recommendation of Messrs. Bonaparte and Woodruff, the members of the Commission to the Five Civilized Tribes have been informed that if they are to continue in the service they must cease all connection with business operations of any kind in the Territory where it is possible that their official positions could be of any effect upon their private business, even though no such effect be in fact shown."

Scandals in the Indian Department like that exposed in the Brosius charges, like the Standing Rock case, and the

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proposed swindling of the Indians in the Rosebud Reservation, raise the question in some minds whether it is possible to find American citizens of sufficient ability and intelligence who will go into the public service and refrain from prostituting their offices to their own private gains. Fortunately, we believe that it is possible to get men of strict honor and of high ideals to serve as representatives of the Government in dealing with the Indians. The Secretary of the Interior who will take the same attitude in the administration of his department towards the Indians that Secretary Taft has maintained in his relations with the Filipinos will find that he has not only benefited the Indians but has enhanced his own reputation as a citizen and as a Government officer.

The Northern California Indian Association is now vigorously engaged in urging upon Congress some action for the protection of the Indians in the northern part of that State. There are, it seems, between 13,000 and 14,000 Indians in the northern part of California, many of whom are in a most unfortunate and destitute condition because they are landless. They are landless, it is alleged, because their original holdings have been seized or taken by the Government of the United States, under one pretext and another, without payment. The Memorial of the California Association asserts that "in Northern California the Indians have never received a single dollar for their ownership of more than 100,000 square miles of the most beautiful and valuable country in the world." It appears to us that the California Association is taking the right ground with regard to these Indians. They do not ask for reservations; they do not ask for large farms; they do not ask for gifts of money or goods by which the Indians may be pauperized. They recommend that "our landless Indians be given small tracts of land in severalty where they now reside; that their own lands be given them wherever possible, and that a sufficient sum be appropriated to purchase these tracts wherever there is no Government land available." Commissioner Jones, of the Indian Department, is on record as opposing the plan set forth in the memorial. The satisfactory outcome of the Brosius investigation in Indian Territory leads us to suggest that Mr. Brosius or some equally capable and disinterested person be sent as a special commissioner by President Roosevelt to investigate the condition of the Indians in Northern California. It seems to The Outlook that if there are fourteen thousand destitute and wretched Indians in California, and if there is a controversy between the Indian Department and the Northern California Indian Association, the President might well intrust a special commissioner with the duty of furnishing him a special report on the subject.

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Service Pensions

All Governments grant pensions in some form, and many of them include in the list of their beneficiaries superannuated civil service employees and men who have achieved literary distinction or who have rendered any marked service to the community or the State. In this country pensions have always been limited to the army and navy, but they have been of so liberal a character that their aggregate has greatly exceeded the total paid for pensions of all classes by any other Government. When General Garfield brought in the Pension Bill at the time he was Chairman of the Appropriations Committee of the House, the amount being a little over $38,000,000, he stated that from that time on the sum required would undoubtedly decrease; instead of which it went steadily up to over $140,000,000, or nearly four times as much as he had estimated the maximum would require, and in excess of the entire annual military expenditure of the German Empire.

It is a fact known to every old soldier that when he entered the service he supposed that if he were actually disabled in the line of his duty he would be pensioned, but no one had any expectation that the Government would go beyond that; the length to which it has been carried is in the direction of pauperization and socialism, and has largely

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promoted perjury and fraud. It is impossible that, with only about a million men under arms at the close of the Civil War, there should be just about a million bona-fide pensioners, which is the number on the list now, forty years after the war is over. That such a condition has been reached is the fault of both parties. The Grand Army has been and remains a powerful factor in politics, and its demands, often invented and fomented by greedy and unscrupulous agents, have been given by Congress the weight which is said to belong to *vox populi;* at least a ready obedience has been accorded them.

Now comes the demand for a service pension, and it is based on reasoning thought to be irresistible. It is said, and it is a fact, that the soldiers of the Revolutionary War, and of the War of 1812, and of the Mexican War, and of the principal Indian wars, have all been given service pensions forty years after the respective wars ended, that the country agreed willingly to the charge and has never complained of it, and that there is certainly just as much reason why the survivors of the Civil War should receive the same consideration. There appears to be no answer to this, except to say that pensions to all survivors now will require an enormously greater sum than at any previous period of our history; to which it is replied that it is not greater in proportion to present wealth and population. The only way out seems to be for both parties to agree in saying that service pensions have always been a mistake, and a burden which should not have been put upon the people.

And there is to be no discrimination exercised; the man who enlisted for three months, and never went out of his State, is to be put on the same level with the veteran who saw nearly four years' hard service and severe fighting. One reason which it is said is likely to contribute to the success of the proposed bill is the fact that it will bring pension legislation to an end. It is estimated that the amount required under it will be about $60,000,000 annually.

To the man who lost a limb or was in any way crippled or disabled in the service we would cheerfully grant unstinted assistance and consideration. It can hardly be too great. But it is time to call a halt. Let the old soldiers think it over, and ask themselves if any further demand on the country is justified; and in that connection let them consider some figures taken from official reports which should be interesting to every citizen and taxpayer. The disbursements for pensions by the United States from July 1, 1790, to June 30, 1865, were $96,445,444.23. Since 1865 the disbursements for pensions have been $2,942,178,145.33, and for expenses $95,647,934.71—a total of $3,037,826,080.64, and a total since the foundation of the Government of $3,134,271,524.87. Of the entire amount expended, $70,000,000 was for the Revolutionary War; $45,186,197.22 for that of 1812; $6,234,414.55 for Indian wars; $33,483,309.91 for the Mexican War; $5,479,268.31 already for the war with Spain, and $2,878,240,400.17 for the Civil War.

The maximum cost per capita of population was reached in 1893, when it was $2.44. It has now fallen to $1.75, and the service pension will put it up nearly $1 per capita, or to a point a good deal higher than it has ever been.

People who are always ready to rush the country into a war forget, beyond the suffering, bloodshed, and immediate destruction and cost involved, the frightful pension burden they are placing upon themselves and their posterity.

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A Lenten Thougnt

The Springs of Happiness

In one of the many personal and sacred records in which the inner and spiritual history of the Civil War is preserved there is a story which opens the very heart of that great struggle by revealing the nobility of the host of young men in blue and gray, who stepped from the quiet places and the common occupations on to the uplands of heroic service, and were unaware that they were ranging themselves with the elect spirits of the race. In a democracy all the froth and foam come to the surface, and there is far more cheap patriotism and

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wordy devotion than in any other form of public life. Under our system everything is revealed—vulgarity as boldly as nobility, ignorance as confidently as the most thorough training, cunning and hard shrewdness and mean avarice as courageously as the purest devotion and the highest passion for service. The noisy politician makes himself more conspicuous than the statesman, and talk about patriotism is so often mere sham and cant in the cheapest rhetoric that men who really love their country hide their feelings in order to keep them from the touch of vulgarity.

Under all this cheapness of speech and manner, this vulgarity of motive and aim, there has always been a great nobility of spirit; beneath the vociferous protestations of a sham love of country there has always been a deep and constant passion in the hearts of thousands of men and women. In every crisis these great realities of character come into view, and there are countless records of these hidden resources of the highest manhood and womanhood in the private annals of the Civil War. The common heroism of the men who fought on both sides in that struggle is one of the priceless possessions of the Nation.

The record which lies open as these words are written tells the story of a boy of New England birth and breeding, with the best traditions of character and education behind him, who went, while still a very young man, to a city in the Mississippi valley which was strongly Southern in feeling; overcame rapidly the prejudice against a stranger from New England; made his way into the best social life of the community by force of his pure manliness, his ability, his sincerity, and his charming personality; flung all that he had gained to the winds when the storm broke; raised a regiment for the Federal army in a State which was largely hostile; proved himself so efficient and gallant a soldier that he won the hearts of his men and of his superiors from General Grant down; and fell in the front line of his division as he was leading a charge at Vicksburg, a Brigadier-General at thirty-one. Such stories are not uncommon in this new world with its doors of opportunity open to the resolute will and the strong hand; but never has a young American made a cleaner or more characteristic record than this gallant man whose character is typical of the best in American life.

In a letter written by this modest hero on the eve of the war there is a paragraph which not only throws a sudden light on the whiteness of his soul but reveals true insight into that secret of happiness which all men seek to discover but which few ever master: "I believe I am as happy in performing my present duties as I can be, unless, by becoming better and greater, new springs of happiness should be opened for me." Rarely has a great truth been more simply and adequately expressed. Here, in a sentence, is the heart of the matter; here is the unveiling of the secret which has eluded hosts who have died without gaining so much as a glimpse of that which they sought with aching hearts over the whole field of man's activities and resources. This young man, absorbed in practical affairs, suffering sorely from a great denial of his affections imposed on him by a sense of duty, discovered, by simple integrity of living and the quickened moral insight of a pure mind, that which has been often hidden from the great and wise.

For the wisest men are slow to learn that happiness is not a thing to be sought for as a treasure hidden in some distant country, a rare and beautiful possession to be found at last by the most daring and arduous; that it is never hidden at a distance, but always close at hand; that it is independent of conditions; that it is sublimely indifferent to rank or station or education or money; that it flees from those who pursue it, and blooms silently and unawares in the hearts that take little thought of it because they are set on other and still nobler things.

The world is full of eager men and restless women who think they can find happiness in some change of condition or of place, some gain in position or power or means; this pure-hearted man found it close at hand in the surrender of his will to what he believed was a higher will, in unselfishness of life, in

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care and thought and work for others. Happiness came to him because he did not seek it; and, having found it, he discovered that to increase it he must become better or greater. The pathos of the human story lies largely in the weary searching of misguided men and women for that which lies close at hand; in the wasting of heart in the struggle to gain that which already lies within reach; in the tragic overlooking of the rest and peace which wait at home while they who seek wander sorrowful and empty-handed at the ends of the earth.

Springs of happiness are hidden and ready to break forth in every nature; and with every advance in goodness and greatness new streams are waiting to flow. The joy which all men crave lies always within the invisible circle of the heart; it is never found in the world without; and, once found, the world, which is powerless to bestow it, cannot take it away.

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The Bible Societies

The one hundredth anniversary of the British and Foreign Bible Society was observed in many places in England and the United States with exercises commemorative not only of the remarkable achievements of the British and American Bible Societies in putting the Bible into practically all languages spoken by men and placing it freely in all parts of the world, but of the supreme position of the Bible, not only in the literature of the Western world, but in its life. The English Bible is so much a part of the consciousness of the English-speaking peoples that it is almost impossible to measure its importance or trace its influence as an objective force. It is wrought into the very fiber of these races and embedded in the heart of their literature. It is needless to celebrate its victories. It was well to recognize the place and authority of the Bible by the presence of the Queen at the services in St. Paul's and of the President of the United States at the services in Washington; the executive authorities of two great nations recognizing thus formally the supreme moral and spiritual influences under which the lives of both nations are carried on; but it is needless, as indeed it would be impossible adequately, to report in the progress of the societies for the dissemination of the Bible the progress of the Bible itself. That is not to be found in statistics; it is to be traced in the progress of civilized countries in the Western and in much of the Eastern world.

A single thought suggested by Bishop Westcott, one of the profoundest and most reverent of Bible students, may well be emphasized at this time. He declared that he hoped much "from the deepest, the frankest, the most faithful study of the fullness of the Holy Scripture. I think we may gain through that, as time goes on, that outward unity which our Lord himself has declared shall be the power by which the world shall be overcome. If we look for that unity, that victory, I think we shall find it through the Bible." The deepest tendency of a great movement like that which has reorganized and revivified the study of the Bible during the last thirty years is rarely perceived at the moment. It is not improbable that Dr. Westcott foresaw and in this passage predicted one of the most important results of the new Biblical scholarship when he declared that it is to be the chief agency in bringing about the unity of Christendom. Disunity, separation, division, rest largely on scholastic definitions of the Scripture. It is by these largely arbitrary differences that the polemic spirit has been bred, and men have been separated by formal didactic statements rather than by real differences. Now, the whole tendency of the modern study of the Bible is to get at the soul and the heart of that great body of literature, to go behind the text and interpret it in its relation to the entire disclosure of truth, to read the entire literature as a continuous unfolding of the human spirit under the divine guidance and a continuous revelation of the divine spirit in human history, to set the group of truths in large and true perspective; in a word, to go behind all the differences which appear on the surface of the Bible and to bring men into touch with the soul which

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lives in this literature and the heart of love, of pity, and of helpfulness which abides there.

The Bible Societies are, therefore, notable agencies in bringing about the reunion of Christendom. This fact is recognized in the organization of the American Bible Society, and in its management by a group of secretaries representing several great divisions of the Church. This is the organization in which Americans are most immediately interested. Perhaps no single agency is more important from the standpoint of moral education than the free and wide distribution of the Bible; and everything that concerns the societies which have this matter in charge is of vital importance. It is, therefore, as a friend of the American Bible Society that The Outlook calls attention at this moment, when it is very properly emphasizing its achievements, to certain criticisms of its management.

The work done by the Society has been the subject of wide comment and the source of much justifiable pride. At the same time, however, there have been indications that the constituents and supporters of the work of the Society are not wholly satisfied with its results in recent years. One indication of this is the decided falling off in the receipts of the Society. They are about one-half of what they were ten years ago. Early in January the Society itself called attention to this decrease in its receipts, and announced that if continued it would have "to seriously curtail its work." The Rev. Philip S. Moxom made this announcement the occasion for a very frank criticism of the Society's method. The points of his criticism are these: That there is no need for as many as four executive officers; that their salaries are excessive; that the expenses of administration are disproportionate; that the salaries of the field agents exceeded in amount the money which they had succeeded in collecting; that the Bibles which were sold at "no profit" were more expensive than those published by private publishing houses; that the Society neglected the distribution of Bibles in the United States; that it duplicated the work carried on by the State societies; that its refusal to distribute copies of the Revised Version was unjustifiable; and that in regard to its relations to the foreign missionary work, its conduct of the Bible House in New York, and its report of trust funds, its financial accounts were confusing and misleading. The Secretaries of the Society have answered these criticisms, pointing out the complexity of their work, the smallness of the salaries compared with those received by men in similar positions elsewhere, the peculiar nature of the Society's administrative work, which makes it appear greater than it really is; the fact that the field agents really secure funds not generally attributed to their activity; that the Society gives less attention to the domestic field than the foreign because it is not so large; that it needs to duplicate the work of the State societies because their support is inadequate; that the King James Version is the only version permitted by the constitution of the Society; and that a detailed examination of its accounts explains certain apparent discrepancies.

Three conclusions are clear from this discussion. First, that some of these criticisms are not well taken. There is, for instance, no doubt whatever in our minds that the Secretaries of the American Bible Society are doing as disinterested and unselfish a work as is being done by the officials of any missionary society. More specific facts than those already given are needed to persuade us that they are overpaid or underworked. Second, that there are some things in the administration of the Bible Society that need correction. Its duplication of the work of societies that ought to be auxiliary and not competitive ought to be ended. Its ingenious advertising is not at the same time altogether ingenuous, as, for instance, when it prints in an advertisement pictures of the Bible House in New York and the Bible House in Constantinople as though they were both the property of the American Bible Society, whereas the latter is an entirely independent house held under a separate board of trustees; and, as another instance, when it announces that "in eighty-seven years the Society has issued 72,670,783 volumes of the Holy Scrip-

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tures," and that "the issues for the last year were 1,993,071 volumes"—in which the ordinary reader would understand "volumes" to mean "Bibles"—whereas the figures are only 19,423,652 Bibles and 302,121 Bibles respectively. There is no suggestion of lack of integrity, but the financial accounts are confusing to the lay mind; and so long as this is so the Society cannot expect its supporters to be wholly satisfied regarding the expenditure of the money they contribute. A third conclusion is that the Society ought to amend its constitution so as to permit the publishing and distribution of the Revised Version. In doing this it will be doing only what the British Society has already done. A correspondent, who is a life member of the Society, asks in a letter to us that this constitutional change should be immediately announced by the managers and be adopted at the annual meeting in May next. We believe that if the American Bible Society wishes to stop the decrease in its income it must meet the demands of its intelligent but dissatisfied members and former supporters.

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The Spectator

The Spectator was greatly impressed by two articles in recent magazines on the subject of eating too much. He has long recognized the fact that at times he distinctly eats more than he ought, and that he is by no means a Gladstone in the matter of chewing his food. To be sure, he has always been fairly well, but the thought of a dyspeptic old age was terribly borne in upon him by these articles. True it is that the cunning of the cook entraps us into gluttony—that if somebody's breakfast food was last upon the menu of a long dinner instead of Nesselrode pudding, nature would assert itself and call a halt. And the Spectator is reaching the age when, according to these magazine writers, an excess of food must be given up.

❀

One article contained a wealth of general advice; the other specifically detailed the adventures of Mr. Horace Fletcher, fifty-four years of age, in search of the fountain of youth. He had found it, and was able to ride his bicycle one hundred miles a day, to run up the steps of the Washington Monument and down again, to chase and catch a trolley-car and to go on talking as if nothing had happened, and to write two thousand words on his typewriter before breakfast—an explanation of which may be found in the fact that he seldom eats any breakfast. All these feats Mr. Fletcher can accomplish "simply by eating what his appetite craves and no more, and by chewing his food thoroughly," the result being that his needs are met and that he eats only about one-third the quantity eaten by the average workingman. But what remarkable foods! Mr. Fletcher lives chiefly at dairy restaurants because there he gets the amount of food that he wants and no more. The extremely small portions usually doled out at dairy restaurants are thus explained; it is not that the proprietors are niggardly, but because they have at heart the health of the community.

"'But what are you going to eat?' I asked.

"'Griddle-cakes,' replied Mr. Fletcher"—and griddle-cakes he ate, even to the putting on of five little cups of maple syrup. On another occasion the writer of the article saw Mr. Fletcher at half-past nine A.M., when he had been up since five, exercising on his typewriter, and during that morning he ate nothing but candy. "At half-past twelve o'clock he said, 'I have an appetite,'" and he lunched on hashed brown potatoes, with coffee and milk, and a French roll. "At half-past eight o'clock at night he ate a small portion of corned beef hash which was four-fifths potato [the dairy restaurant again], and sipped a glass of milk. He had eaten one-third the amount of food that I had eaten during the day, and at midnight he was fresh and I was tired." Then Mr. Fletcher went to bed and slept five hours, which is all the sleep he needs on his novel diet.

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Now this is very disquieting to a man who has been accustomed, all his life, to a solid night's sleep of eight or ten hours, a light breakfast and two very

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square meals a day—and who never lunches at a dairy restaurant if there is anything else in sight. To be sure, the Spectator was brought up to believe that candy would take away his appetite, and that five cups of maple syrup on his griddle-cakes would be destructive of all desire to eat for a number of hours—in which he and Mr. Fletcher seem to be quite in accord. But it is evident that Mr. Fletcher is in better health than the Spectator, who would surely be compelled to spend a few moments in getting his breath after going up the steps of the Washington Monument before sprinting down.

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It was on Monday that the Spectator read these magazine articles, and meditated long over the wood fire. Should he seek to prolong his life to the advanced age of fifty-four on a diet of candy and griddle-cakes? At least he had reached the period of life when he must relinquish many of the so-called pleasures of the table. He certainly ate too much meat; he would begin to chew his food thirty-two times in the Gladstone manner; he would rise hungry from the table. He still drew the line at dairy restaurants. He would eat at home, but he would be provident.

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These resolves were confided to Mrs. Spectator Tuesday morning, and she sniffed, murmuring something about "smoking too much." He could afford to ignore this. He would begin that day to go to market, and he would purchase less meat and would cut down on supplies in general.

"But you know we have guests coming to-morrow," observed Mrs. Spectator.

Well, let them come. We would read aloud to them these epoch-making magazine articles; they would join us in the holy crusade against the sin and discomfort of overloading the stomach. Together we would press on—and go to bed hungry, and sleep for only five hours.

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On Tuesday and Wednesday the Spectator stuck well to his resolutions. On Tuesday he did not smoke at all—a hardship which was ameliorated by his having smoked too many cigars the day before. Meat he ate but once, and that at luncheon, spurning it for dinner. He held soup in his mouth until it burned him to tears—which was surely better than gulping it down unchewed. He counted the movements of his jaw until all conversation ceased or was carried on in disjointed sentences, interrupted by "fifty-nine, sixty, sixty-one." For the Spectator soon discovered that it was necessary to chew some kinds of food more than thirty-two times, and, moreover, that he must have always done so.

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On Wednesday the Spectator smoked a cigar—Mr. Fletcher smoked "when he felt like it."

❀

The guests came. They were advised of the Spartan regimen which was before them, but they took it calmly, especially as there seemed to be no apparent change in the family mode of life—thanks, perhaps, to Mrs. Spectator and to the servants, who had not been convinced of the necessity of scrimping the food. The Spectator continued to eat sparingly and to chew unceasingly. At this time he made a computation of the number of times his jaw worked in the course of an ordinary day. The figures were appalling.

❀

Thursday morning the Spectator took a fifteen-mile horseback ride with one of the guests, and returned to luncheon with an appetite such as he had not had for many days. His food was swallowed in the good, old-fashioned way, with no thought of the workings of his jaw. An afternoon at golf made the seven o'clock dinner a welcome and delightful meal. Four days have passed, and the wise words of those articles are slipping quietly into oblivion under the regimen of horseback and golf.

❀

But we really do eat too much, and perhaps, when the guests have gone—

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What Defeat Would Mean to Russia

By Wanda Ian-Ruban

The writer of the following article has by marriage become a member of a family of the old Russian nobility. The head of this family, for many years justice of the peace and member of the zemstvo in one of the governments, was finally banished from this sphere of his activities for an act not illegal even in the light of Russian law. At last allowed to be elected to membership in the zemstvo of another province, the same thing has once more occurred—banishment from the province for attempting to prevent the too flagrant disregard of all law on the part of those in authority. Another member of this family felt it to be his duty to give up his instructorship in one of the largest Russian universities, as a protest against the unjust treatment of the students. The writer has herself traveled through Russia, and had not a little opportunity for observation of a sort usually denied to the traveler in a strange land.—THE EDITORS.

IN the face of the war now being waged between Russia and Japan for supremacy in the Far East, there is much discussion as to what the historical outcome following upon the victory of the one or of the other may ultimately be. That the sympathies of the United States are more or less universally enlisted on the side of Japan will not be doubted by any one observant of indications of popular feeling. As the smaller and weaker but extraordinarily individual and progressive power, engaged in a very life-and-death struggle, her claim to sympathetic interest is furthered and supported by America's love of justice, and, if I may so express it, by a certain admiration for large pictorial effect. Nevertheless, what ultimate effect the event of her success might have upon the general course of European affairs seems to be open to more than one interpretation, and has of late formed the frequent subject of surmise and argument. As to what would be the effect upon Russia, however, there has been little or no discussion, and apparently but the one conclusion: that the loss of the war would mean a severe check to her commercial expansion through loss of control in Manchuria, and a still greater loss of prestige among Eastern and Continental nations, not to mention the crippling of her financial resources. But though it may be said that this would constitute the certain effect upon the Russian Government, the question still remains unanswered, What would be the probable effect upon the Russian people? and whether, in earnestly desiring the most complete success for Japanese arms, one is not at the same time, however unconsciously, desiring the real salvation of Russia?—whether the final, especially if quickly gained, victory of the Russian forces would not imply an inevitable strengthening of all those elements of darkness and despotism which are beginning to yield even perceptibly to the unceasing and devoted efforts of her best sons?

How false it is to identify Russia at large with the Russian Government in this war, as indeed in any piece of State policy, is only to be realized by one who is thoroughly conversant with the real Russia. In spite of reports of patriotic outbursts of enthusiasm, it is a fact that the people of Russia know little or nothing, and are utterly unable to inform themselves, as to the real issues of the war; so that, in a recent letter, one of the most influential and best informed of the leaders of the Liberal party laments the fact that we in America are able to keep in touch with events in Russia and in the Far East, while he is not. This cleft between Government, the exploiter, on the one hand, and Russia, the exploited, on the other, is daily broadening and deepening, until it is gradually separating into factions such heretofore homogeneous bodies as the army, the aristocracy, and the bureaucracy. Even certain of the dukes and princes, more honorable and enlightened than their class, are now in favor of a constitution—brought first to the thought, as they themselves admit, by the repressive measures of the Government; and to many able minds convinced of the theo-

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retical advantages of a monarchy, the question is being sharply brought home by constant deeds of cruelty and violence, "Why is the Government taking the surest way to alienate our sympathy and support?"

Of this increasing weakening of the loyalty of its supporters the Government is necessarily aware, especially as the spirit of opposition has little by little assumed truly formidable proportions, yet it takes no steps toward regaining the confidence which it has so culpably forfeited. On the contrary, its every move is in the opposite direction. A spirit of demoralization, almost of openly avowed fear, seems to rule. Signs of open revolt are met, it is true, with renewed deeds of violence and cruelty; the characteristic espionage continues in full force; but all without the old confidence and efficacy. The influence of the opposition party is increasing at an almost incredible rate, due not a little to the fact that revolutionists, socialists, and constitutionalists are now uniting in definite organization against a common enemy. Such papers as "Osvobozhdenie" and "Zhizn," and many others of a still more radical revolutionary tone, like "Iscra" and "Revolutionaya Russia," are now sent openly across the border to all in power, from ministers to police, who, it is well known, read them with their whole array of unpalatable facts as a measure of defense; so that when at the present day gendarmes find revolutionary literature in a house search, a thing which would have meant certain banishment not ten years ago, the accused answers simply: "I cannot prevent the sending of these journals to my house. You probably receive and read them also." The propaganda of freedom has become so far-reaching that literally thousands of journals, pamphlets, etc., are brought over the frontier or printed secretly in Russia, and distributed systematically among peasants and workingmen, and even in the army. The success of this last effort is proved by the measures which General Kuropatkin has found it necessary to take against it. A recent circular sent by him to all Generals begins with the words: "The attempts of political agitators to spread their propaganda in the army, earlier a matter of comparatively rare occurrence, are now becoming more frequent, and so bold that they call forth the necessity for paying them earnest attention."

Not only is it now possible to hear in society animated discussions in which exception is openly taken to Governmental policy, incredible as it may seem to one not familiar with the Russia of recent years, but the people is beginning to show unmistakable signs of awakening, and woe to Russian misrule when awake! The people, that vast, inert, silent, hitherto so easily molded mass, composed of the peasants, the workingmen, mechanics, artisans, etc., upon which the prosperity of agricultural and industrial Russia might under happier conditions securely repose—how terrible its wrongs, how unspeakably terrible the revenge it may one day in its blind agony take! Only the wisest guidance, the most unselfish and unremitting devotion, will be able to divert those appalling forces from carrying wholesale ruin with them, in that moment when they waken and stir, and then begin their inevitable course for good or evil.

The peasants are most of all difficult to reach—a fact which is due to their greater isolation, and the comparative ease with which the Government can in their case apply its system of espionage and control. Centuries of repression and cruelty have made them stolid, suspicious, and so ignorant as to be accessible by scarcely any of the usual methods. A prescribed list only of absolutely "innocuous" books is permitted to them. Where their systematic impoverishment through a mulcting and tax-levying Government ceases, the claims of the Church begin. The priesthood, backed by the power of the State Church, of course identical with that of the Government itself, is one of the most trusted tools of the latter. Strange to say, signs of disaffection have begun to be observed even in this class, but it is of course for the most part scrupulously loyal, and holds the peasant in its inevitable grasp. Interesting are the tales brought back by the tourist from Russia of the groveling superstition, or of the romantic

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piety, as the tourist's fancy may happen to suggest, of the Russian peasant; but a less superficial observer sees rather symptoms of a deep-rooted hatred, its expression held in check only by fear. The abstract idea of the supremacy of the State Church is being constantly brought home to him in a strictly concrete way. Let him refuse any demand of the priest, or of the Government through the priest, and the former can refuse the rites of burial, marriage, or baptism. Without his certificate of baptism a Russian is no better than an outcast, or a Jew; no marriage bond is valid save the ceremony sanctioned by the Church and performed by the priest, and the sacred necessity of the service of burial for the dead is evident. Since the reign of the former Czar, Alexander III.—called the peace-giver, though it would be more accurate to call him the destroyer, since he abrogated all the reforms instituted by his father—corporal punishment, as being "wholesome for the peasant," is sanctioned by law, but is, fortunately, extremely rarely applied. How dangerous, however, such a power in the hands of an unscrupulous governor may become, in a land where all processes of law are purely farcical, has been demonstrated more than once lately. The effect upon the peasant is shown by the fact that in former days it was no uncommon occurrence for a peasant so dishonored to hang himself immediately after the administration of this "wholesome" punishment.

But though the peasant at home is difficult to reach, he goes into the army, and from some of the districts of northern Russia, especially those lying between Petersburg and Moscow, he is driven every winter into these cities by the necessity of earning enough bread to keep him from starvation. Here he appears in the guise of day-laborer, house-servant, etc., and though he remains a peasant at heart, he cannot but be influenced by the growing spirit of unrest which is spreading through the working classes. It has already gone so far that in one large city after another great crowds of workingmen take part in openly revolutionary demonstrations and parades, almost with immunity. A few are imprisoned or exiled, of course without trial, as "examples," but the rest are simply driven apart by the soldiers—another evidence of the decreasing confidence of the Government. The position of the workingman is indeed an intolerable one. Overwork, underpay, and compulsory ignorance are his portion. Employers, including merchants and manufacturers (with here also the exception of many of the younger generation), side *en masse* with the Government, of course with the purpose of keeping him in subjection. It is true that Russian artisans and mechanics work badly, but that is not surprising. Where the shortest working day consists of eleven hours, the constantly recurring church holidays, whose inevitable result is intermittent and slovenly workmanship, are yet a necessity. A workman has no opportunity for acquiring adequate technical training, and his wage of from twenty to fifty (the latter very rare indeed) cents in our money per day is even in Russia not a living one, and could scarcely be considered an incentive to excellent work. An especially bad system is in force in certain Government factories, where the wages seldom exceed six and a half dollars a month. Here the full wage is paid only for perfect work. But, as it happens, the Government does not feel itself called upon to provide perfect machines for accomplishing this work, so that a failure for which a workman must forfeit the greater part of his pittance is frequently the inevitable result of the tools which he is compelled to use. Again, one workman has often to pay for the fault of another, as, for instance, where two work upon one piece, the one polishing what the other has welded. If the latter has done his work badly, both lose equally the price for the piece.

Perhaps the best friends of both workman and peasant are to be found in the Liberal party of the Dvorianstvo, or nobility. This class, in which are found the majority of owners of large estates, is sharply divided into two factions, of which the one, known as the loyal or Governmental party, performs services so valuable to the Government that the latter is often willing to pay its private debts from the State treasury. The

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members of this party concur, of course, fully in the Government's paternal policy of repressing and exploiting the peasants. In the Liberal party, on the other hand, are to be found many of the most enlightened and progressive leaders of the opposition, men upon whom, in the event of reconstruction, the chief burden of responsibility and work will probably fall. At present their every step is hemmed by a fearful Government; they are branded indiscriminately as dangerous and revolutionists, though they are for the most part essentially conservative, even monarchists; their sons and daughters, students in the universities, are continually being thrown into prison absolutely without opportunity for either explanation or defense, often as the result of direct mistake. (In one such instance, for which I can personally vouch, a student was kept in prison for several weeks, to be finally released with the excuse that there had been a misunderstanding as to his name. As students are arrested upon the information of hired spies, not of students, still stranger mistakes occur. Not long ago, after some disturbance, it was discovered that a student expelled for participation in the affair had died six weeks before it occurred.) Any attempt on the part of the owner of an estate to benefit in any way, however purely philanthropic, the peasants he employs, or those living in the surrounding villages, is met by instant prohibition and reproof on the part of the authorities. His leadership in the zemstvos (provincial assemblies which constitute the one single approach to a popular institution, but whose functions relate solely to economics and husbandry) is the subject of the especial surveillance of the central Government, which very rightly feels it to be capable of becoming one of the most dangerous weapons of the Opposition.

Of the methods of the Government, and of the records of its leaders, much is known to readers of The Outlook. One has only to choose at random the names of those in high places to come upon deeds of so unsavory a nature that they must shock even the callous, beginning, if one will, with Plehve, who has acquired his extraordinary influence equally through deeds of cunning and of violence, whose so-called reforms are never other than clever schemes for renewed espionage and repression of the people, who are, however, in every instance congratulated by the short-sighted newspapers abroad; Plehve, who replied to a petition presented by Madame Sajin, begging for permission to correspond with her sister, Vera Michaelovna Figner, now twenty years imprisoned in that hell for political prisoners, the Schlüsselburg, refusing her request, and saying in addition, "I may say to you, in general, that we have now firmly decided that whosoever enters the Schlüsselburg tower will *never* again leave it." A similar prison, and one nearly as terrible as this most terrible one (its name is "St. Peter and St. Paul") is in sight of every tourist strolling through St. Petersburg, who, if he ask perchance some charming Government official or army officer met in society, "Is it true that there is discontent among the people of Russia?" is hastily assured: "Oh, no, or, that is, only among a very small class of revolutionists and anarchists; disgusting people, you know, who would never be contented anywhere." And the tourist, satisfied with his own perspicacity, writes immediately upon his return home a long screed for some journal about the real Russia as he has had opportunity personally to observe it; about the bigoted and superstitious peasant, who hungers simply because he is too lazy or too stupid to work; about the happy workingmen, one of whom, while being photographed by the tourist, expressed by signs, since of course the tourist knows nothing of the language of the country, his blessings upon the Little Father and a gracious, benevolent Government, who are pleased to keep him supplied with holidays and vodka; and about the wicked Nihilists who are maliciously plotting to overturn this paradisical condition of affairs. Not two weeks ago I read in a Boston newspaper an article of precisely this type.

The reforms promulgated by a beneficent Government are frequently very cleverly thought out, as, for instance, that which gave Witte undue credit for altruistic tendencies about a year ago.

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This plan provided that nobles should be chosen in each zemstvo to form a committee whose duty it was to investigate the causes of the alarming impoverishment of the country at large, and to present an unbiased report upon this question to Minister Witte. A call was printed at the same time in the Russian State organ, requesting all members of this committee to express their opinion freely without fear or favor, assuring them that it was the ardent wish of the Government to know all facts, and that none need hesitate through fear to reveal the truth. Several members of the committee proceeded to comply with this request, some perhaps through childlike trust in the specious words of the call, but the majority certainly urged by conviction of duty; and the result was, as may readily be imagined, anything but agreeable to the Government. The answer came through Minister Plehve, who promptly exiled several of the too truthful members of the committee. The Government had undoubtedly relied upon fear to prevent the nobles from responding literally to the words of the call, and it would then have been able to boast: "You see, we asked for a fearless and truthful expression of opinion from the very ones who are complaining constantly, and it is that there is really no cause whatever for complaint against us; that the impoverishment is purely the result of natural, unavoidable causes." But the truth is expressed, rather, in the excellent summary of the causes of this impoverishment given by Mr. Kennan in a recent number of The Outlook—"land exhaustion, primitive agricultural methods, scarcity of domestic animals, oppressive bureaucratic legislation, rigorous collection of burdensome taxes, popular ignorance, and hopeless discouragement;" in fact, the universal exploitation of the people in the interests of those in power. On the other hand, the last scheme of Plehve, for the "reform of the zemstvos," was so palpably a new device to control and limit the power of these bodies that no one save the correspondents of a couple of French newspapers was even for a moment deceived. The lightest doubt on the subject was dispelled by the joyous sneer of the "Moscovski Viedemosti," that inspired organ which follows the Government as a flag the wind.

Another reform, at the same time an attempt to add to the income of the State, which has called forth repeatedly favorable comment in American journals, was the Government's assumption of the monopoly for the sale of spirituous liquors. At the present time even chemically pure alcohol is to be bought only in bottles provided with the Government stamp, and is, it is sad to state, of so miserable a quality that even as a burning fluid I have discovered it to be distinctly objectionable. If this is true of the alcohol designed for medicinal use, it is to be imagined of what deadly quality is the vodka manufactured for the consumption of the peasants. Of course the latter is now to be obtained only in shops sanctioned and controlled by the Government; this limits the number of shops in each village—surely but another instance of the loving care of the Little Father for his dear children. But a single fact which tends to tarnish not inconsiderably the luster of this bright deed is the following: In many of the villages the peasants had unanimously agreed of their own accord to abolish all shops for the sale of spirituous liquors, and, after a long trial of the results of this act, had become firmly convinced of its wisdom. They were in every case, after the Government's assumption of the monopoly of the sale of spirits, *compelled* to see reopened in their village a shop of this character.

I have a Russian friend who has a scheme for getting up a sort of bureaucratic rogues' gallery, a list, revised up to date, of all the rascals at present active in Russia in the interests of Government and of their own pockets, with an accompanying account of their chief rascalities; but I fear that, unless abridged, its bulk would make it impracticable. One may choose, as I have said, almost at random. For instance, Duke Obolienski, who, in quelling an uprising of unarmed peasants, killed more women and children than men. Then the Gradonachalnik (a sort of chief of police) Kleigels, formerly of St. Petersburg, now of Kiev, known to have accepted large

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bribes. His trial was, however, suppressed at the express wish of the Czar, upon representations made by the Minister Ssipiagen (afterward assassinated), who admitted it to be true that Kleigels accepted bribes, but added: "But he is a most valuable man to protect your Majesty from enemies." To this same Ssipiagen was given half a million rubles from the State treasury to pay for repairs upon his house. Indeed, several generals are known to have paid for their own large estates in the same manner. Only recently the Czar himself gave commands to have added to his private possessions, paying therefor 300,000 rubles, State forests of which the authoritative valuation is placed at 100,000,000 rubles.

Of the direct instigation of the Government in the Kishinev affair it is not necessary to speak. It is a fact too familiar to readers of The Outlook. Nevertheless, a single sidelight, gleaned from an authentic report of the trial printed in "Osvobozhdenie," is interesting enough to give. It seems that several days before the massacre took place, one of the police assured certain Jews of protection during the proposed massacre, upon the condition of their paying to him five rubles apiece. Nor is it necessary to speak of Plehve's incredibly false step in causing the confiscation of all the property held in trust by the Armenian Church; nor of the unswerving, remorseless process of expunging the Finnish nationality at present being carried out; nor of the cruel treatment of students and political prisoners in the constantly overflowing Russian prisons, save to mention here also one concrete instance of comparatively recent occurrence. On the evening of the 11th of June, 1903 (24th of June according to our calendar), twenty-two political prisoners, most of them students, were dragged forth almost without clothing from the cells where they were being held in solitary confinement in the St. Petersburg prison, cruelly beaten by a company of the prison wardens, dragged or kicked down stairs into a cold and damp subterranean chamber, where they were finally left, some of them wholly unconscious, until ten o'clock of the following morning. They were then sentenced to a week's solitary confinement upon a diet of bread and water. During this time no one from the outside world was permitted to see them, presumably to give time for the cruel wounds to heal. All this was done absolutely without any word of explanation, although the victims begged repeatedly for one, so that they are still completely in the dark as to what their supposed offense may have been. The details, coinciding in every particular, given by some of these young men in letters to relatives or friends, are of so harrowing a nature that it seems better to me to spare the reader of The Outlook a perusal of them. It has since come to light that a programme very similar to this was carried out almost simultaneously in prisons in Odessa, Kiev, and elsewhere.

All of the facts given in this article might lead to no very definite conclusion on the part of the reader, and would certainly in no wise strengthen my assertion that the defeat of Russia in the present war should be the passionate wish of every one who wishes her well, if one left out of consideration the nature of the elements concerned. If in Russia these elements of a question demanding solution were simply, on the one hand, a vigorous despotism jealous of its power, and, on the other, a people supinely acquiescent, with no more than the usual accompaniment of sporadic discontent and rebellion inevitably engendered by despotism; if Russia were indeed as immune to the spirit of the age as Japan is sensitive to it, one might better expend one's whole sympathies upon the latter country without giving a thought to her gigantic rival. But such is not the case. Russia, awakening from centuries of lethargic sleep, feeling already the thrill of exquisite life, finds herself still cramped in the strait-jacket which former ages imposed upon her, and in which the present Czar and his Ministers are desperately trying to keep her. But the moment of her liberation is drawing near.

The forces now at work in Russia making for enlightenment are so strong, so far-reaching, and so sturdily growing,

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that only the touch of opportunity is needed to make them capable of regenerating the whole. The men who will then inevitably assume the leadership are men fully abreast, even in advance, of our own times. They are conversant with the laws and institutions of all the lands which have so far outstripped their own in the march of progress, and, as the Japanese have done, they too will understand how to select the best and reject the unsuitable in these institutions. They are men of the stamp of the Decembrists and of Alexander Herzen, but now infinitely increased in number, with influence increased in proportion. They are not revolutionists in the commonly accepted sense of that term; they are constitutionalists or constitutional monarchists. Their aims are no other than were those of the handful of men who drew up our own Constitution: to make possible to every one life, liberty, and the pursuit of happiness. That to them or to their sons will be the victory must be a matter of surety to every one who knows their courage and their devotion; but it seems more than probable that Russia's success in the present war would mean another long period of sufferance for them. The Government, if victorious, could float loans now impossible, not to mention the huge sums it would extort from Japan. The army would be paid and praised. It would go home in a blaze of glory, laden with booty, to be made the recipient of honors and medals. A victorious army, with money and spoils in its possession, is bound to be loyal; and just as long as Russia is able to maintain in her army a compliant and quickly wielded tool, just so long will she be able to obliterate alien Governments and to keep her own a cause of shame to herself and of sorrow to her well-wishers. But if the Government is defeated in this war, Russia at large will suffer nothing worse from this defeat than the loss of money of which she would in no case have enjoyed the use, which cannot even be squeezed from her, since she is impoverished to the point of beggary as it is; the loss of commercial advantages of which she would never have reaped the profits; and the loss of prestige, which means to her at most but a treacherous word in a specious argument to gain and to hold her good will as long as the war shall last—only in the event of the victory of the Russian arms will she learn how specious! But given one taste of self-reliance, of independent thought, and the yoke of a worn-out despotism will be thrown off forever. Then at last will the real Russia emerge, her natural resources boundless in extent, her zeal and patience efficient and therefore untiring, her people virile and eager for all knowledge, all skill. She will go forward by what seem to be leaps and bounds, because we have not been observant of the processes actually at work in her.

Russia at the present day represents a sort of inverted mob rule, the legitimate Government being carefully chosen in all its branches from the worst elements in Russia. As the feeling of insecurity in the Government increases, the spirit of demoralization increases proportionately. In wondering naïvely at the "hostility" of the United States, it seems to forget that it is the very feeling of warm and sincere friendship for Russia which makes every thinking American abhor those who so systematically oppress and misrepresent her. But I personally believe that the better day is near its dawn. I may seem oversanguine to many, but I earnestly believe that I know whereof I speak. At any rate, I feel sure that the present war is a great opportunity, and that every message from the Far East bringing news of disaster and defeat for the Russian arms is in reality a message of hope for a new Russia, for which this will be but the last, inevitable sacrifice.

As I am writing the last page of this article, a private letter has come bringing an account of the latest result of Mr. Plehve's reforms for the zemstvos. By his command the zemstvo of the province of Twer, one of the most efficient and progressive in Russia, has been simply disorganized, and in its stead a committee of Mr. Plehve's choosing delegated to take charge of the affairs of the province. The leaders of the zemstvo have been exiled for life, with-

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out one word of explanation, from the province, including one large estate owner who was working with unselfish sacrifice to better the conditions of life for the people. In protest, the nurses, doctors, and teachers in the employ of the district have left almost *en masse*, and Mr. Plehve has been compelled to pay in some cases three times the usual salaries in order to obtain substitutes for them.

The Women of America[1]

Seventh Paper—The Woman in the Play

By Elizabeth McCracken

THE office of the play, the canons according to which we may permit ourselves to judge the acting of the player, the function and the influence of the stage—these are questions which students of the drama and lovers of dramatic art are never loth to discuss. The problem as a whole has a peculiar fascination, partly due no doubt to the presence in it of more than one of those quantities designated in mathematics as indeterminate. Most of us know what the office of the play has been, all of us are even more definitely aware of what we believe it should be; but can any one of us tell, with the smallest degree of certainty, just what that office to-day is? Are we able quite satisfactorily to explain even to ourselves why we are so irresistibly attracted to the play? When we turn to a consideration of the acting of the player, in "what a case" do we still more deeply bring ourselves! In Hamlet's words to the players, especially in those which refer to the "purpose of playing, whose end, both at the first and now, was and is, to hold, as 'twere, the mirror up to nature," we find expressed very nearly the total sum of our canons of dramatic criticism. This circumstance does not assist us so extensively as it might were we not at such odds with respect to our conceptions of the real meaning of the true "nature," and consequently so prone to disagree regarding the verisimilitude of the reflection in the mirror of the particular player's art. If, for instance, Miss Julia Marlowe's representation of Juliet has convinced us, we cannot accept Miss Maude Adams's rendering, nor the reverse. Regarding the function and the influence of the stage, how much wider and more marked are the divergences of our opinions! It is not strange that students of the acted drama are unfailingly ready to enter upon discussions of these many phases of a subject at once so perplexing and so important.

To no other of the arts are we in America more keenly responsive than to the art of acting. It arouses in us a species of fine delight and half-incredulous admiration. We are never done wondering at it. Learned scholars may write any number of very learned essays about "As You Like It," for example, and while we are immensely interested, we are not amazed; gifted musicians may set Amiens's songs to the most exquisite music, and though we are charmed, we feel no lingering surprise; but let some person endowed with what we name the dramatic gift do what, for want of a better word, we call act the part of Rosalind, and for many, many days afterward her face will smile at us and her voice speak to us from all the pages whenever we open the book of the play. Why this is true none of us can quite say; but we have only to consult our own personal experience, and to give attention to the experiences of others, in order to prove many times over that it is indeed an actual fact. If it be true for those of us to whom the acted drama is so wonted, to whom the witnessing of representations of plays is so usual a part of life, it is no less but rather more true of those other lovers of dramatic art who see few plays and see them very seldom, and who, moreover, are not vexed with "obstinate questionings" as to why they like to see plays, and

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when and how. It is enough for them that they may see—sometimes it is sufficient for them that they have seen—plays.

One day in my travels I came to know a woman to whom the memory of one play had been the chief and almost the only beauty in a life sadly darkened by toil and suffering. She lived on the outskirts of a remote Western village, and I met her, as I met so many persons during my journeyings, by the merest accident.

Driving with my host and hostess one gray afternoon, I chanced to notice a small, weather-beaten house standing alone on the snowy prairie, outlined against the cold sky. "Does any one live there?" I asked.

My hostess replied by telling me the names of the people to whom the house was a home; and then, in answer to my next inquiry, she added that the family consisted of a man who was partly paralytic, and of his sister—a comparatively young woman—who, though not very strong physically, supported herself and her brother by sewing.

"Tell me about the woman," I asked.

"I don't know her very well," said my hostess; "she is very reserved. She sews well, and she never complains."

With so much information I was obliged to be content. For the moment I made no further inquiries; but the remembrance of the small solitary house remained insistently in my thoughts, and one morning when I was accompanying the physician of the town, an old friend, upon his calls, I said to him, "Do you know the people in that little house out on the prairie?"

"Know them!" he echoed; "I've known them for years. I go there constantly; in fact, I'm going there right now, to see the man. He is partly paralyzed."

When we reached the house, the doctor appeared to hesitate before he helped me from the carriage. "The woman—" he began.

"I have heard," I said, "that she is very reserved."

"Yes," acquiesced the doctor; "she scarcely ever says a word, even to me."

The woman received me with the silence that I had been led to expect. The doctor, going into another room to speak to the invalid, left me alone with her in the tiny apartment which served as a sewing-room. After inviting me to come nearer the stove, she took up a garment from the chaotic mass of fabrics and paper patterns lying on a table beside her chair, and, bending over it, seemed quite to forget me in her work.

I looked out the window for a brief time; but there was little to see beyond a dull sky, an expanse of snow, and the distant houses of the village. Then I glanced around the room. With the exception of various conveniences for sewing, it had in it few other objects, and of these only one was especially suggestive. That one was a volume of Shakespeare, too large to be a single play, too small to contain all the plays. Involuntarily I turned to the woman. As I had been told, she was young; her quiet face was very delicate and sweet. While I was still looking at her, and wishing that she would talk to me, she unexpectedly lifted her head, and met my gaze.

"Are you cold?" she asked, and though I answered her that I was not, she arose and mended the fire in the small stove.

"I should think you'd find the winter climate out West rather uncomfortable," she added; the doctor had mentioned to her that I was a visitor.

She afterward insisted that my reply to this remark had been the outcome of a real inspiration; and I could not gainsay her, for undoubtedly the presence of the volume of Shakespeare did suggest to me to say: "It is somewhat rigorous, especially the wind; but I have become almost as philosophical about it as the Banished Duke—"

A faint color came suddenly into the woman's pale face. "Have you seen her?" she asked, with gentle eagerness; "or have you only read the book?"

"Her?" I questioned.

"Rosalind," she explained.

Just at this moment the doctor returned to the room, having left the sick man falling into the sleep in which he lay during so many hours of the day and night.

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The woman, of whose silent reserve I had been warned, wavered for an instant, as I reluctantly prepared to go with the doctor; then, a trifle tremulously, she said, "Need you go, yet?"

"Why, no," the doctor replied for me; "I'll make the rest of my calls, and come back for you," he said to me; and again he left me alone with the woman of the house on the prairie.

She drew her chair nearer. "*Have* you seen her?" she repeated.

"Yes," I replied; "have you?"

She did not immediately answer; but presently she began: "It seems a long time ago that I saw her; it was when my brother was well, before—so many things happened."

"Do you remember how she looked?" I asked.

The woman smiled. "I shall never forget," she said. "I was visiting," she continued, "in a town where there's a theater—you know there isn't one here—and she was there, and some one invited me to go. I'd never been to a theater before—I've never been since."

"And you haven't forgotten!" I exclaimed.

"A person couldn't forget Rosalind," the woman went on, her soft eyes brightening. "There she was, her very self, in the forest of Arden, with all the others."

"Do you remember the others?" I questioned eagerly.

My new companion reflected. "Yes," she answered, "I do; but I remember Rosalind best!"

Then, no longer recollecting that I too had seen the play, and had not merely "read the book," she told me all about it, and described Rosalind with such loving accuracy that I had no difficulty in recognizing, as I had more than half expected to recognize, the impersonation of Miss Julia Marlowe.

"There has been a great deal in my life since then," said the girl, with the quiet which even with the melting of her reserve she had not lost, "to make me forget any happiness I've had. And I have forgotten a lot of things; but, someway, I've always remembered the time I saw Rosalind; and often when I sit sewing, or watching my brother, I let my mind go back and think of her, in the forest of Arden; it doesn't change things any, I suppose, but it makes me feel better."

"You have the plays," I presently observed, indicating the volume I had noted.

"It isn't mine," said the woman, taking the book into her hands; "it belongs to the Library Society." She was silent for a short interval; and then she said: "A person gets so attached to Shakespeare's people."

"Whom do you like best?" I asked.

"Why, Rosalind, of course!" exclaimed the girl. "I only know about the others because I've read what they've said and done; but Rosalind—I've seen Rosalind!" She smiled again, reminiscently. "I liked seeing her, in the forest," she began; "and—I like even more to remember her," she concluded.

Even those critics of the acted drama who are inclined, both by nature and training, to be chary of praise, have been quite won over by Miss Marlowe's Rosalind, to the length of writing many pages of enthusiastic comment; other players—most exacting of all critics—have commended it with the greatest warmth; and many persons not ordinarily ready with happy words have been charmed by the Rosalind of Miss Marlowe into actually glowing eloquence; but have all of these together, in all their encomiums, rendered quite so high a tribute to that Rosalind, as the tribute of the woman in the little house on the prairie? In the long months of her unremitting work and sorrow, she did not lose the memory of that "merry hour" in which she had found the way to the forest of Arden; when her burden was heaviest, she yet could sometimes forget it for a brief time while she lingered with Rosalind under the forest trees.

Among the books which I had taken to bear me company on my long journey there were several volumes of the Temple Shakespeare; one of these, by a rare good fortune, was "As You Like It;" and when I went a second time to the house on the prairie, I took it with me to give to the woman of the house. The book had been in the country with me the previous summer, and as my new

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friend turned its pages, the clover-blossoms and daisy petals and bits of leaves which had slipped into it from the fields and woods fell fluttering about her hands. This simple happening gave the woman what Matthew Arnold has called "a shock of pleasure." She looked at me with shining eyes. "I feel as though it had come from the forest of Arden," she said. "I shall always think you got it there, under one of the trees!"

It is somewhat remarkable that in America the development of the most complex of all the arts, the acted drama, has been so far in advance of the growth of any approach to a national expression in music, or painting, or even in literature. We write many books, but very few of them are so deeply and broadly American in spirit as to appeal to the people of the United States, as a whole, more strongly than do contemporary foreign books; we have very little American painting, and less American music; but we have an American stage. The plays we see may be English, or French, or Norwegian, but the playing is American; particularly and especially when the player is a woman. Mr. Robert Edeson's Gavin Dishart may have suggested some faint traces of Scotch origin, but Miss Maude Adams's Lady Barbara had all the "glad wild ways" of New World girlhood. Mrs. Fiske's Cyprienne is completely American; and in Miss Marlowe's beautiful representation the utterly Italian Fiammetta ceased to be Italian at all.

However perfectly an American actress may conceive a character, however clearly she may perceive the French or Italian or Norwegian national element in that character, the spirit of her own nation forces itself into her expression of the character, and, against her will or with her connivance, lends to her Norwegian or Italian or French impersonation a peculiarly American luster, as of "the freshness of new creation." It produces also an effect of *naïveté* which bewitches an audience in America as all Madame Bernhardt's technique never can.

It is this intangible quality in her lovely art which has given to the American actress her far-reaching and abiding influence. She has thereby made her art democratic; to the sympathies of the simplest people it addresses no less direct an appeal than to the appreciation of the most sophisticated. Only a few persons in a few audiences in a few American cities have felt even the interest of curiosity in Mrs. Patrick Campbell's extraordinary acting, and fewer still have been profoundly moved by it; but Mrs. Fiske, whose technical method is infinitely more delicate, absorbs the entire attention of any audience in any American community, large or small, and, through the mere sincerity of her artistic expression, leaves a deep and lasting impression. Our recollections of Paula Tanqueray and Melisande become dim, but Tess does not fade from our memories. We easily forget Beata, but the remembrance of Mary of Magdala continues to stir us to a larger human kindness.

One day last winter I chanced to go to a town, small it is true, but yet of sufficient size to possess a theater, to which representative players were in the habit of coming at intervals for a single night's performance. Among the persons of the place whom I met, there was one woman, a constant play-goer, who entered with the greatest zest into a protracted account of every play given in the town, from the first to the most recent. It happened that Mrs. Campbell and Mrs. Fiske had visited the village during the course of the same season.

"I was interested in Mrs. Campbell," said the play-goer, "because she mystified me."

"And Mrs. Fiske?" I questioned.

"Oh, I was more interested in Mrs. Fiske," was the instant reply, "because she didn't mystify me!"

So far from mystifying her audience, does not Mrs. Fiske invariably win that audience to a clearer vision? I once received a most striking proof of the presence in Mrs. Fiske's art of this very clarifying quality. A woman, who came sometimes to a college settlement in which I was interested, borrowed from me one evening a copy of the "Doll's House," the title of which had attracted

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her attention. To my surprise, she read and re-read the play with the greatest interest; and often alluded to it in conversations with me. She was a married woman, with two small children; and, so far as I was aware, her life was happier and freer from care than is often the case in the lives of women living, as she lived, in the tenements.

For this reason, I was rather amazed by her keen interest in Nora; and more than a little disturbed by her frequent assertions that "Nora should 'a' done jest w'ot she did 'bout goin'."

"Don't you think she should 'a' gone?" she suddenly demanded of me one day, when talking of this subject.

"I can't think about her at all," I replied, "because I don't quite believe a real person was ever like her."

"*I* think she should 'a' gone," the woman maintained stoutly.

While she was still urging me to a more positive opinion regarding the matter, Mrs. Fiske's forthcoming production of the "Doll's House" was announced. The woman went to see the play on its first night.

"What did you think of it?" I asked, when next we met.

"Well," said the woman, slowly, "I don't see how Nora could feel it was right to go off an' leave her little children."

"I'm glad you no longer think she should have," I said.

"The queer thing," observed the woman, perplexedly, "is that in the book it seems like she should 'a' gone, an' in the play it seems like she shouldn't; an' yet the words is the same." She looked at me waveringly for a moment, and then she said, earnestly, "Which 'ud you choose, the play or the book?"

"The play," I assured her, not without emphasis.

Not very long ago I saw her. More than a year had passed since Mrs. Fiske's production of the "Doll's House," and in all that time the woman had not mentioned it to me; but she began without preamble: "I chose the play, an' I'm glad I did."

"The play?" I questioned—and then, recollecting, I continued: "You mean the 'Doll's House.'"

"Yes," returned the woman; "I chose it; I didn't go."

Observing that my amazement was too great for words, she explained. "Me an' my husband hadn't been agreein' for a good while, an' when I read 'bout Nora I thought I'd do like her, an' go. But you kep' sayin' she wasn't like no real person, an' I couldn't decide. Then I saw the play; and it came over me no woman oughter leave her children, even to go. So I stayed, an' one night me an' my husband talked things over, an' we agree better now; an' I'm glad I stayed."

One of Mrs. Fiske's critics, in referring to her impersonation of Nora, said that it "lacked that nameless, elusive essence which particularly distinguishes Ibsen's dramas." The influence of that impersonation upon the woman from the tenements would seem to show that it unquestionably had. Mrs. Fiske, by the lucidity of her art, actually succeeded in substituting for that somewhat stifling essence a clearer and purer atmosphere.

Perhaps nothing has so tended to make and to keep the art of the American woman of the stage democratic as the unclouded sunniness of her dramatic expression. A foreign critic, exclaiming in surprise over the fact that no American actress had appeared to feel any desire to produce M. Maeterlinck's recent play, "Monna Vanna," which, as he observed, offered so decided an opportunity for the exercise of dramatic skill, said, "But no doubt an American representation of it would be useless. The great mass of Americans have so little feeling for the abnormal."

This deficiency on the part of the masses in America most of us are willing to acknowledge without the slightest regret. Aside from its intrinsic value, it does much to neutralize the effect of the occasional exhibitions of the abnormal made on our national stage, and does even more to inspire and to encourage in America the embodying of the normal in every art, and especially in that most personal of all the arts, the acted drama.

Not only, however, are the majority of the people in America who comprise audiences out of sympathy with the

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abnormal, not only for this reason was no American actress strongly impelled in the direction of availing herself of the obvious dramatic opportunity in "Monna Vanna." The American public has quite as much feeling for the abnormal as the American woman of the stage. To the extent to which a distorted phase of life is represented by an American actress, to that extent does the American public apprehend it; but is the extent very great? When an American actress ventures into the gloom of the abnormal, her own inextinguishable light baffles her purpose by dispelling the very darkness in which she has invited her audience to grope, and leaves that audience in a state of such frank relief, and still more evident perplexity, that the situation becomes mutually embarrassing.

An incident which occurred in connection with Miss Marlowe's production of "The Queen Fiammetta" served to establish the rightness of this theory somewhat firmly in my mind. One afternoon, as I was going from the theater, after seeing Miss Marlowe's exquisite impersonation of the "little flaming queen," an impersonation which had been not fiery at all, but tender, reflective, and gentle, I met one of my friends, a Polish girl, whose interest in Miss Marlowe's acting had been the means, when first I made her acquaintance, several years earlier, at a college settlement, of enabling me to persuade her to study the English language, an effort to which nothing but a desire to read Miss Marlowe's plays would induce her. Her opinions upon any acting, and particularly upon that of Miss Marlowe, in which she especially delighted, invariably showed the keenest insight; and I was much pleased when she told me that she also had been seeing "The Queen Fiammetta."

"Did you like it?" I asked.

The girl meditated. "The queen, I did like her," she said, finally; "she wass a noble lady; but what happened to her, I did like it not."

"Why?" I questioned.

"It wass not what doess happen to a noble lady," the girl replied.

Was not this why most of us who saw the Queen Fiammetta did not like what happened to her? In M. Catulles Mendes's depicting of his heroine, she was a tempestuous, selfish, and grossly sensual Italian woman of many intrigues, who by her own baseness and folly brought ruin and death upon herself. In Miss Marlowe's delineation she was a light-hearted girl of the most childlike purity and gentleness of nature, a victim of causeless cruelty, falsely accused, unjustly destroyed. Even if Miss Marlowe had played the part in the exact words of M. Mendes, it is doubtful if the personality of Fiammetta would have been differently indicated by her; on the contrary, it is very certain that the "butterfly" would still have been, not a "butterfly" at all, but a "noble lady."

The art of the American woman of the stage is never brilliant and seldom sparkling, but it is always radiant. It does not dazzle, but it illumines; and its light is for the unlettered no less than for the learned. We are reminded sometimes that this particular type of diffusive brightness is merely the glow of youth; but is it not the glow of youth in any artistic expression which gives to that expression its persuasiveness? One of the contemporaries of Robert Louis Stevenson, that artist who amid the "changes and chances" of his mortal life never ceased to be a child at heart, once said of him that he fearlessly took the tired old world by the hand, and, smiling up into its sober face, coaxed it to forget its age for a day, and frolic with him. We all know how the world succumbed. It hesitated at first, to be sure; and then half-indulgently it yielded, and then its vanished childhood suddenly returned, and it reveled as mirthfully as the child himself.

Somewhat as Stevenson did for English literature, Miss Maude Adams does for the American stage. Her glad, unflagging spirit will not be denied; it beguiles the most surly into a sympathetic gayety.

Last winter, in the course of my travels, I went to a village in the Middle West, familiar to me on account of several earlier visits, my primary object being a wish to learn, in the interests of my investigation, some facts regarding

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the school-teachers of the place. My hostess obligingly devoted two days of the three which I spent with her to accompanying me through the numerous rooms of the village school-houses, and to introducing me to all the many teachers. Then she urged me to forego investigation, and to give the remaining day of my visit to renewing old acquaintance in the town.

To this I at once assented; and my hostess speedily began to arrange her teacups and to issue impromptu invitations.

One of the former friends who kindly came to greet me was a young girl whom I remembered as a lonely little child, an orphan, cared for by a conscientious but austere grandmother.

"I invited her," my hostess explained to me as we seated ourselves before the fire for a quiet talk after the departure of the last guest, "because you had her about with you so much when she was a child."

"She was a pathetic little girl," I said; "but she seems happy now."

"Do you recall her grandmother?" queried my hostess.

"I certainly do," I replied; "she told me once that there was one desirable thing about children—after a while they were sure to be grown up!"

When my hostess had ceased laughing, she remarked, "Well, she told me the other day that children would be children—and she was glad they would!"

"She must have changed," I commented.

"Yes," was the reply, "she has changed lately. She seems to be more fond of her granddaughter and to understand her better. I suppose that's why she looks happier."

"She was always sensitive," I said. "I wonder," I continued, interrogatively, "what has changed her grandmother?"

My hostess had scarcely finished saying that she did not know, when the girl of whom we had just been speaking was again announced.

"Grandmother sent me back to ask if you won't come over to see her for a little while," she said to me.

I was rather surprised, for my early acquaintance had been almost solely with the wistful little girl; but I immediately prepared to go.

"You used to like my granddaughter," said the older woman, as soon as she had made me welcome, with the sedateness I recollected, but also with a newly acquired warmth.

"I like her still," I replied; "she is even sweeter now than she was when she was a child."

The granddaughter had left the room to attend to some household duty; but even in her absence the grandmother did not praise her with effusion. "She is a good girl," she said, briefly; then, as if involuntarily, she demanded, "Do you think she's happy?"

"She looks very happy," I said.

"Well, young people ought to be happy," said the older woman.

As she spoke her eyes strayed to a small picture on the crowded mantel shelf. There was a print in the frame, and as I glanced at it, I saw, to my astonishment, that it was a picture of Miss Adams as "Lady Babbie." I knew that Miss Adams had never been in that village; I had not supposed that the little granddaughter had more than twice in her life been elsewhere.

"She must have taken great pleasure in seeing 'The Little Minister,'" I observed.

"She? Oh, my granddaughter didn't see it; I did. I was visiting over in the city, and the people I was staying with took me. I've never seen many stage plays, and the others I saw I didn't care much about; but I liked the girl in this one. She did a lot of wild things I wouldn't have allowed if I'd been one of the people having the bringing up of her." My acquaintance paused, and then she smiled faintly. "And yet," she continued, "some way, I liked her. She made me remember how I used to feel when I was a young girl."

I unconsciously turned to look again at the picture on the mantel, with the laughing eyes, and the eager lips, and the wind-blown hair, and the rowan berries.

The woman whose austerity had for many years been a subject for comment in her town, noting this, said, in a low

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voice: "A person of my age can't change her ways suddenly. After I'd begun to recollect how I felt about things when I was a girl, it came to me that all girls are alike—my granddaughter among them. And to keep me in mind of it, I cut that girl's picture out of a magazine and set it up there." She smiled again. "She was very flighty," she mused; "but she was so light-hearted about it, I couldn't blame her as much as I wanted to—especially when I began to remember how I'd been in my own feelings at her age."

As the granddaughter left me a little later, at the door of my hostess, I said to her: "Your grandmother asked me if I thought you were happy."

The girl's face colored shyly. "I am," she said, impulsively; "though I wasn't when I was smaller. I was—lonely. I have grown old enough now to be companionable with grandmother," she concluded, with naïve seriousness; and I did not tell her that, on the contrary, her grandmother had grown young enough to be companionable with her.

Truly, if the sacrifices of the American woman of the stage for her art be, as none of us can doubt, numerous and large, her rewards are proportionately great and many. It has been given to her in large measure to inspire, to enlighten, and to refresh. If the moment of her expression be fleeting, the influence of that moment endures; and the influence is that which makes for happier and better days, days like the morning of the birthday of Colombe, in which "sunshine's everywhere."

Our Public School Music

By Daniel Gregory Mason

OF the many people who are aware that there is in our public schools a system of instruction in music, probably few, even of those who are parents, know definitely what sort of a system it is, what it does, or what it fails to do. There is not very much general public interest taken in it, partly because interest in anything involves effort, and partly because music is not yet welcomed by the popular mind as one of the serious human interests. But no one can look attentively at what is actually being done in public-school music without finding his interest in it stimulated, without coming to feel that it has genuine value as an element in education, and that it might easily be made to have more. Let us examine for a moment, then, the system as it exists to-day—not from the point of view of the professional musician or of the professional pedagogue, but from that of the ordinary man who interests himself in the efficiency of institutions in a simple and natural way.

In the sixty-odd years since Lowell Mason, by dint of an almost stubborn persistence, introduced the study of music into the public schools of Boston, teaching gratuitously for a year in order to demonstrate its usefulness, wonderful strides have been taken. An elaborate, far-ramifying administrative machinery has been established, text-books have been written, conventions have met, training-schools have organized, and much breath and much ink have been expended in a hundred controversies. The result of all this activity is an efficient if still not entirely uniform system. Most of the cities and towns of the United States employ musical supervisors, whose duty it is to give instruction both directly to the children and to the grade teachers in charge of them. In small towns the direct instruction is the rule. In large cities it is more usual for the supervisors to concentrate themselves so far as possible on the task of guiding the grade teachers, explaining to them the use of the text books, observing them at work with the children, and correcting whatever errors in their mode of teaching may result from a lack of special musical skill. The grade teachers in their turn drill their pupils each day in ways that fall under two heads. In the first place, they teach them to read simple music at sight,

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singing it directly from chart, primer, or blackboard. This music is at first hardly more than short phrases and scales, sung in unison; as the course proceeds it becomes more complex, and its goal is the simple chorus in three or four separate parts or "voices." In the second place, the teachers present to the children complete little songs, easily caught, called "rote-songs," intended to be sung directly from the dictation. The text-books and primers for sight reading consist of graded exercises, beginning with the simplest combinations of rhythms and intervals, and gradually increasing in difficulty. The object of the sight reading is to develop the ear to hear accurately, the eye to grasp musical relations and the voice to reproduce them, and to give the pupil an open-sesame to the stores of musical literature.[1] The object of the rote-songs is to give rest after the efforts of greater concentration, to develop the sense of melody, harmony, and rhythm—that is, the *musical* sense as a complete faculty—and to give delight. At the school commencements and on other festal occasions through the year, the children sing their songs *en masse* and with the greatest enjoyment.

Such is, in brief, the method by which thousands of teachers all over the United States are instructing in music about seventeen million American children. It is a matter of the greatest interest to us, when we think of the vast number of coming men and women thus being influenced, to ask ourselves just how much the system achieves.

In the first place, then, it achieves excellent physical results. Like any other form of calisthenics or bodily drill, it affords a relief from the studies which call for intellectual concentration without bodily motion—from such studies, that is, as reading, arithmetic, or history. The daily music lesson means a daily suspension of these trying forms of study, an interim of soldierly drill, of muscular effort, of deep breathing. It means a united effort of all the scholars to do something with their bodies. And therefore it means renewed interest, oxygenated lungs, refreshed attention. One hardly needs to insist that it is a good thing for "the child"—that imposing pedagogic entity, that pathetically defenseless human being—to have in the regular course of study some moments of congenial bodily action, socially enjoyed.

Nor does this mean that the music hour makes no demands upon the mind. Reading music is in itself an excellent mental exercise. It calls into action memory, discrimination, judgment, and "motor response." Let any one who doubts this attempt to take a part in even the simplest two-part song, to read it from the blackboard while others read the other part, and to hold it firmly without losing consciousness of the other. It is anything but an easy process, for it involves hearing the other voice and still holding one's own. Yet in an uptown school in New York City the present writer had the pleasure of hearing a room full of eight- or ten-year-old boys manfully reading at sight a two-part exercise from the blackboard. One half the room took the soprano, the other half the alto; and each half, in this vocal tug-of-war, held its own with the tenacity of a bulldog (if, it must be confessed, with something of a bulldog's growling hoarseness). Such an exercise gives invaluable practice in concentration and in self-control.

But if music means to school-children in the first place a physical advantage, and in the second place a mental training, it means to them, in the third place, something far more valuable than either; it means an added faculty of expression. To this advantage it is hard to apply any word less general than "spiritual." Every new power of expression a human being can get actually enlarges his personality, develops a new aspect of his human nature, makes him more a man. And the power to express feeling in sounds, even in an elementary and very

[1] The power to read at sight is essential to the true musician, however much clever amateurs may achieve "by ear." People with "a natural talent for music," as it is called, are apt to trust to their talent to compensate for gross musical illiteracy. They ought rather to respect themselves enough to submit their innate powers to training. One is reminded of the printer who took a bass part in one of Handel's choruses, assuring the master he was a good reader. After enduring his miserable attempts for some time, Handel, losing his temper, shouted at him, "You scoundrel! Did you not say you could sing at sight?" "Yes, sir," he replied, "and so I can; but not at *first* sight."

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simple way, and to understand such expression of it, is a special and unique power, not for a moment to be confused with any other. The child who improvises a scrap of melody to voice a mood of gayety or of meditation, does not merely translate into sound what he might say to you in words; he says something he could not otherwise say. However crude it may be, it is feeling of the musical type; and its expression, wholly uninteresting perhaps to any one else, is to the child himself an enrichment. To open up to children the means for this sort of expression is to make them inheritors of a new world. It matters not that most of them, for lack of faculty, will, so far as individual expression is concerned, stop at the threshold. A very small degree of personal skill in music is a sufficient basis for genuine and deep appreciation of it. The slight personal experience opens the doors, and one penetrates to the deeper sanctuary by merely listening, hearing, and feeling.

How wide a world musical appreciation opens up to us, how deep and satisfying are its enjoyments, and how great a resource it is to that vast body of people who from lack of education cannot in anything like the same degree enjoy the other arts, an appreciation of which is more directly dependent on general culture and intellectual training, it is impossible to describe in a short paper. The reader who is interested in this most general and ultimate aspect of the utility of music will find it well worth while to read at length the chapters on "Music's Nature and Position" and "Music in Relation to the Public," in Edmund Gurney's remarkable book, "The Power of Sound." We must content ourselves here with a quotation or two which may suggest the course of the argument Gurney so convincingly develops. "When we turn," he says, "to the actual position of music in the present day, to the actual effect of those works, from a street-song to a symphony, which have any sort of true vitality, we shall find that the extraordinary power or popularity of the art is due to the very isolation of its sphere, to the fact that its roots have their place apart in our physical and spiritual nature, and know nothing either of the interests or the disturbances of intellectual, social, or political life. . . . Music can flourish to the utmost in an age of the most feverish speculation and the most prosaic activities; where the confusion of beliefs and aims, the want of an atmosphere of outward magnificence and beauty, the lack of the very conditions under which the other arts have chiefly flourished, only bring into stronger relief the singularity of this one. . . . Even the ebb and flow of national ideas and sentiments such as have often so powerfully influenced art, can have little bearing on works which are already and increasingly cosmopolitan, and in their aloofness from views and creeds affect equally and similarly men of all views and of all creeds." After much more in the same vein, Gurney clinches his point as follows: "The activities of most lives are in themselves dull and trivial, having little or nothing of vivid and changing interest, and no power of satisfying the imagination, leaving the mind, moreover, but little leisure to explore unknown worlds; while on the spiritual side there may be more of struggle than of peace. To such lives love of beauty is like water in the desert; and among the arts it is more especially the privilege of music that, penetrating where Nature's face is veiled, she can open the springs of this love to the poorest dwellers in the dingiest cities." The cogency of these words is even more evident when we apply them to twentieth-century America than when we are thinking, as Gurney was, of nineteenth-century England; and it is surely unnecessary to underline their eloquence with any comment.

Let us assume it demonstrated, then that the study of music in the public schools is a valuable one, and that our present system carries out its important work, on the whole, efficiently and well. There still remain to be considered its shortcomings and deficiencies. It achieves much; what does it fail to achieve?

Curiously enough, Gurney's argument, which sets forth so convincingly the advantages of music as a popular art, also suggests to a thoughtful observer

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just what is the most serious flaw in our present way of teaching it. The peculiar appeal of music to "the people," he says, depends on its natural isolation, on its not being dependent on intellectual culture as other arts are, on its ability to make its own effects directly and powerfully on the most simple, unlettered minds. It is of all the arts the most self-sufficient. Now, the precise blunder that is most constantly made in the teaching of music is the assumption that it is not thus self-sufficient, that it cannot be understood by its own nature, that it must be explained by something else. It is maddening, for instance, to see how inveterately teachers present music to their pupils as a mere supplement or condiment to the words. On the sentiment of the words they focus their attention, judging a song not by its musical interest and beauty, but by the train of images and ideas suggested by its text. If it be about birds, animals, domestic life, or patriotism, they judge it good. The question of what it *is* seems secondary; the pressing question is, What is it *about?* The inevitable result is the adoption of a vast body of wholly vapid music, which happens to be set to edifying verses. It naturally fails to interest the children, the deduction follows that children "care less about the music than about the words," and the vicious process goes on with increased impetus. Precisely the same thing happens, of course, though in a less aggravated form, in the case of the plastic and literary arts. The child is directed to look, in a picture, not for pictorial beauty, for light and shade, balance, composition, color, but for a story or an association of ideas. Naturally, he learns to prefer poor pictures to good ones. Deduction: "The child cares chiefly for the narrative element in art." Or he is made to read a poem with his attention concentrated, not on the charm of its rhythm, structure, and other qualities of style, and on its imagery, movement, characterization, and other ultimate literary qualities, but on its homiletic features, its moral. The result is that Longfellow is rated above Keats and Shakespeare.

This prevalent and mischievous practice of eliminating so far as possible the artistic element from the objects of art to be studied is generally defended by an appeal to the immaturity and simplicity of the childish mind. "Things must be made simple and easy, or the child cannot grasp them." Very well, one wants to reply, make them as simple as you please, but do not make them vapid, do not wholly devitalize and impoverish them. As a matter of fact, the child—not the pedagogic "child," but the natural small human being—has a very keen nose for the interesting and the uninteresting, and nothing is simpler and easier, and at the same time more delightful to him, than art. Most children are very much alive. They are at once interested and won by a vital presentation of anything—even of a work of art—and they are quite capable of enjoying it keenly. Let them but understand what to look for in a statue like the "Disk-thrower," or a picture like Botticelli's "Spring," or what to listen for in a poem like "How They Brought the Good News from Ghent to Aix," and they will become devotees forthwith. Any normal child will vastly prefer Browning's Cavalier Tunes, even without entirely understanding them, to the "Psalm of Life." The literature of music is full of simple, beautiful songs that would at once become permanent possessions of the children who could but hear them until they knew them. All the fine old German church chorals, with their strong melodic phrases wrought into a perfect artistic balance, all the endlessly varied folk-songs of the different nations—French, Hungarian, Irish, Scottish, Russian—innumerable lyrical songs of Mozart, Beethoven, Schumann, Schubert, and Brahms, are waiting to be made known to the thousands of children who would love them.

What is needed to make the best music intelligible to children is not the supposed simplification of going at it through the words, or even through the shades of musical expression, but the rigorous subordination of all other factors of effect to the primary musical fact—the melody itself. Melody consists of tonal sentences, embodying considerable variety in intervals but constantly defined by rhythm. Rhythm is the fun-

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damental formative element in music, and must be the basis of all intelligibility in the rendering of it. Play even so familiar a tune as "Yankee Doodle" at the pace of a hymn tune, and it is unrecognizable. Maltreat the best music by playing it too "expressively," with long holds, and sudden sallies, and extreme *tempo rubato*, and it becomes wholly meaningless and vapid. It makes music not more intelligible, but less so, to be taken too slowly; it makes it not deeper in expression, but quite impotent, to be distorted and violated and tortured out of shape in accordance with the supposed demands of emotion. Yet these perversions are inevitable results of the theory that music is but an appanage of something else. Music is itself alone; its laws (of melody, harmony, rhythm) are its own; its message is untranslatable, its appeal is unique.

At this point some reader may object, perhaps, that the view of music here defended, if carried to its logical conclusion, will lead us to mere street-music as the ideal of the art. If definiteness of structure, trenchancy of rhythm, are the criteria of good music, what can be better than "Mr. Dooley" and "Hiawatha"? And the objector may add that already such tunes are but too popular, not only on the streets, but in the schools, and that the effort of theorists should be to suppress rather than to accredit them. But, surely, we cannot deny that they are popular. And if they are popular, they must have elements of merit; and these elements of merit are precisely their rhythmic vitality, their power to seize and compel our attention. They are indeed crude, but they are in their primitive way genuinely musical—far more so than the amorphous conglomerations of the pedants who despise them. The way to educate taste beyond them is not to ignore their qualities, but to familiarize their devotees with pieces that do even better what they do crudely but with undeniable interest. The music of the masses is a formidable rival of the music of the classes only when the latter is insincere, artificial, and unfaithful to its own higher possibilities. The man who honestly enjoys "Under the Bamboo-Tree" has already advanced one step towards enjoying Brahms's "Cradle Song," while the man who tolerates a flat and meaningless tune for the sake of its words has not advanced at all. The prevalent public taste for "rag-time" and the waltzes and two-steps of the vaudeville stage means two things—it means, first, that ordinary people have a susceptibility to the effects of rhythmical balance and form that needs only cultivation, expansion, and chastening to become the basis of true musical taste; and it means, in the second place, that as yet the people's musical educators have not approached their work frankly and understandingly enough to accomplish very much in the way of refining this taste without stultifying it.

Useful as the system of public instruction in music already is, then, it is capable of being made even more efficient and widely influential. The direction in which it can most serviceably advance is suggested by the foregoing remarks. It can insist on a higher average in the quality of the music used; it can teach this music as music, not as a decorative embroidery for words or a medium of dramatic or descriptive expression; and by so doing it can insensibly effect a great improvement in popular standards of taste. Obviously, this advance must be made primarily through the supervisors, and will depend upon their devotion, intelligence, and musicianship. The training of the supervisors is indeed the most important practical element in the whole problem of improving the system.

At present the supervisors of music get their education either in the State Normal schools or in the large private schools, of which the Thomas Normal Training School in Detroit and the Crane Normal Institute of Music at Potsdam, New York, are good examples. There are also courses for supervisors offered by some of the larger universities, like Columbia. The Thomas Normal Training School, established over fifteen years ago by Mrs. Emma A. Thomas, has graduated more than seven hundred young women, who are now distributed all over the country, many as supervisors of the musical instruction in the State Normal schools. The Crane

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Institute, organized in connection with the Potsdam State Normal School by Miss Julia E. Crane, has, in the fifteen years of its existence, sent out well-trained teachers to responsible posts all over the country. While such schools as these, however, do excellent work and have contributed much to the success of the public-school system of music, there are, as a matter of course, smaller and less efficient schools which give their students but a smattering of education, and there are many supervisors of music actively at work in small towns (and some, it is to be feared, even in the large cities) who are not really fitted to teach. In a word, the system at present suffers from having no fixed and universally accepted standard of efficiency in supervisors, no uniform examination which all candidates must pass. In too many cases supervisors of music drift into the work from being singing teachers, or choir singers, or church organists, or even teachers of some entirely unconnected subject, like drawing. However conscientious they may be, they cannot under such conditions come to their task with sufficient skill and enthusiasm to teach music as it should be taught.

The next step, then, in the evolution of the system of public musical instruction, a step which has been directly led up to by all the excellent work already done by such schools as those mentioned, by normal schools, and by individuals, is the establishment of uniform training and tests for supervisors. The credit of first definitely suggesting this step belongs to Mr. Thomas Tapper, of Boston, who is well known for his work in this field, and who, in an address at Minneapolis before the National Educational Association, in 1902, insisted on the need of a regular course for supervisors of music in public schools. His suggestion, favorably received, resulted in the appointment of a committee, of which he was made chairman, to consider the matter. The report of the committee, to be made at the next meeting of the Association, in 1904, will advocate various improvements in the training for the grade teachers which is offered by normal schools, and the adoption by the large universities of a regular course for the supervisors.

The general public, it is hoped, will be interested to hear of the practical steps thus being taken to improve the efficiency of the musical teaching in the schools. Yet the public, and particularly all parents whose children are the final focus of these influences, should also remember that school instruction can do little without the cordial and intelligent support of that home circle which, after all, is the most constant and potent influence in the child's development. Indifference or ignorance in the home can almost entirely cancel the effect of enthusiasm in the school. Every individual—each reader whose eye may happen to fall upon these words—can support the efforts of the teachers, can help the diffusion of a taste for what is best, most delightful, most spiritually regenerating in music, by recognizing it as a serious art, with its own laws, methods, and ideals, and by championing it, whenever the opportunity may arise, as a pursuit worthy of effort, study, and respect.

Trevelyan's "American Revolution"[1]

THIS history of the American Revolution has three characteristics which distinguish it from the works of previous historians.

It is first of all an Englishman's history. It is true that both Mr. Lecky and Goldwin Smith have given us an Englishman's view of this epoch; but neither of them has written the history of the American Revolution; they have treated it only incidentally, the first in dealing with the history of England in the eighteenth century, the other through his very valuable though too brief history of the United States. Trevelyan's work is devoted wholly to the American Revolution, and the three volumes now writ-

[1] *The American Revolution.* By the Right Hon. Sir George Otto Trevelyan, Bart. Part II. In 2 vols. Longmans, Green & Co., New York.

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ten bring the narrative down only to the famous battle of Trenton in December, 1776. It is minute, thorough, exhaustive, and devoted wholly to this one epoch in English history. But it is as an epoch in English history that the author treats the Revolution. In fact, Americans were fighting a campaign for constitutional liberty in England as well as for independence in America. George III. surrendered with Cornwallis at Yorktown, and the victory there won enured hardly less to the advantage of the people of England than to that of the people of America. While the English aspect of the Revolution is not put at the front, it is assumed as the basis of Sir George Trevelyan's story. The connection between events in England and in her colony across the sea is preserved; the point of view is that of an observer in London rather than in Philadelphia or New York. And this gives the work peculiar value to the American reader.

The author notes with commendation the change made by Congress in Jefferson's original draft of the Declaration of Independence—"the conversion of the paragraph addressed to the people of Great Britain from a bitter impeachment to a friendly and pathetic remonstrance," and he adds, very truly, that while George the Third has long passed away, the British people are as much alive as ever, and that "it is a good thing that every township between the Atlantic and the Pacific Oceans does not listen once a summer to Jefferson's thrilling sentences about the duty of forgetting the love which the colonists formerly entertained towards their unfeeling brethren in England." We fear that our school histories too little recognize the fact that the American Revolution was a war, not against the people of England, but against the last vestige of unconstitutional and unrepresentative imperialism in Great Britain; that George the Third had to hire Hessian soldiers because he could not get Englishmen to fight, and that it is at least doubtful whether he could have pursued his policy of repression and subjugation if Parliament had been a free representative of the people, or the ministry had been truly responsible to the House of Commons.

A second characteristic of this work is that it is a history less of mere events than of the forces which produce events. It gives graphically and effectively such dramatic episodes as the retreat from Long Island or the battle at Trenton; but it recognizes the fact that the American Revolution was a great popular movement. It was first of all a revolution in public sentiment from one of loyalty, through discontent and protest against specific acts of injustice, to one of passionate desire for independence and finally resolute purpose to achieve it. It was next a gradual change from mere local, temporary, and passionate outbursts of enthusiasm, due here to some special leader, there to some special wrong, gradually fusing the heart of the people into a consciousness of nationality, a mutuality of respect, and a cohesion of will. It was therefore a progressive creation of a real army out of turbulent volunteers, who enlisted under an impulse, remained in the army while the impulse lasted, and left when it had effervesced. The chapter on "Washington's New York Army" and "The American Soldier" is as admirable a piece of historical painting as we have seen in many a day. It would be interesting to compare this account of the colonial volunteers with the very interesting account which the Comte de Paris gives in his history of the Civil War of the composition of the Army of the Potomac; or later accounts of the American soldier in Cuba or in the Philippines. Such a comparison would show that the very faults of individualism which in the colonial militia so tried Washington's soul were presages of military qualities seen in later battles of the Revolution, but more fully developed in subsequent military history of America, which has made her soldiers without a superior in the world, despite the imperfection of their drill and their army organization. A very small proportion in space in these two volumes is devoted to an account of mere military campaigns. The history is distinctly democratic, human, a study of vital conditions, an account of that moral and intellectual

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development of which the campaigns are but the physical manifestation and without which probably no victory could have been won, or if won would have been but a barren victory.

Without this human quality this history could not have its third distinguishing characteristic—its humor. This is by far the most entertaining history we have ever read. It might almost be characterized as "light reading." And this is not because of any frivolity or folly or light joke-making. It is partly because the American people are a humorous people; because no man with a sense of humor can write the history of that people, as distinguished from the history of their institutions or their public deeds or their great events, without humor. There is a popular superstition that the Englishman is devoid of a sense of humor. How any man who has read Thackeray or Dickens or Scott or Shakespeare can fall into this delusion it is not easy to understand. Certainly Sir George Trevelyan is not so deficient. Two or three instances taken at haphazard from that part of his chapter on the battle of Trenton in which he describes the Hessians may serve as illustrations, though taken out of their connection they serve but poorly: "The rank and file of Rall's brigade acquired the good will of the captors by their docility, their mild and even temper, and their freedom from political bitterness—a virtue which was based on the solid foundation of absolute and entire political ignorance. They had been poor soldiers at Trenton; but they made most excellent prisoners." They were contented in captivity; "their minds were at ease; for their pay was running up on the books of the British War Office; and, as far as they were concerned, that was the one and only object for which they had come to America." "When it was ascertained that at Fort Washington, where they behaved well, the Hessians had killed very few Americans—and that at Trenton, where they behaved ill, they had killed no Americans at all—the authorities in Whitehall directed their agents on the Continent of Europe to enroll recruits, if such could be found, who knew something of the use of the musket which they carried." "Industrious plunderers, and soldiers of no account, that wretched infantry [the impressed Hessians] went through the war (whatever might be the case as to their honor) with their bayonets unstained."

We are inclined to believe that in its largeness of view, its historical perspective, its understanding and interpretation of the intellectual and moral life of the time, and its singularly lucid and often really brilliant though never over-rhetorical English, this history of the American Revolution is destined to become the classic history of that great epoch for both Englishmen and Americans.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

A Brief History of the Universalist Society of Hartland, Vermont, During the First Century. With Biographical Sketches by Nancy Darling. Illustrated with Views and Portraits. Northrop, Castleton, Vermont. 6×9 in. 90 pages. Paper.

Advanced Bridge: The Higher Principles of the Game Analyzed and Explained. By J. B. Elwell. Illustrated. Charles Scribner's Sons, New York. 4½×7 in. 277 pages. $1.50. net.

All's Fair in Love. By Josephine Caroline Sawyer. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 346 pages.

A conventional historical novel of the time of Henry the Fifth of England. The chief characters are Henry Percy, grandson of the renowned Harry Hotspur, Archibald Douglas, son of the great Scottish Earl, and Eleanor Neville, daughter of the Earl of Westmoreland, with the King of England, the Regent of Scotland, and other noble lords and ladies as subordinates. Not even the presence of such exalted personages, however, can atone for weakness of plot and tediousness of narration.

American Socialism: The Natural Law—The Only Scientific Socialism. By O. D. Jones. Published by the Author, Edina, Mo. 5½×8½ in. 140 pages.

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Art of Living (The). By Ellen Goodell Smith, M.D. (Second Edition.) Published by the Author, Amherst, Mass. 5×7½ in. 172 pages. $1.

Beacons on Life's Voyage: Brief Answers to Personal Problems. By Floyd W. Tomkins, S.T.D. George W. Jacobs & Co., Philadelphia. 4×7 in. 216 pages. 50c., net.

Birds of California. By Irene Grosvenor Wheelock. Illustrated. A. C. McClurg & Co., Chicago. 5×7½ in. 578 pages.

A popular bird book, classified according to habitat or color, and introducing us to more than three hundred common birds of California and adjacent islands, with a valuable supplementary list of rare and accidental visitants. The work of the author is thorough, and vivified by personal enthusiasm. Fine full-page illustrations and numerous drawings in the text give valuable aid to the student.

Books of the Bible with Relation to their Place in History. By M. C. Hazard, Ph.D., and H. T. Fowler, Ph.D. (Pilgrim Series.) The Pilgrim Press, Boston. 4½×7 in. 226 pages. 50c., net.

Call of the Master (The). By Reginald Heber Howe, D.D. Thomas Whittaker, New York. 5×7¼ in. 91 pages. 75c.

Cap'n Eri: A Story of the Coast. By Joseph C. Lincoln. Illustrated. A. S. Barnes & Co., New York. 5×7½ in. 397 pages. $1.50.

A fine touch of humanity attracts the reader to this homely sketch of real life. Three superannuated coast captains attempt housekeeping. The results are wittily indicated in the first chapter. They pitch pennies to decide which one shall marry for a housekeeper. Here begins the comedy, which continues to the end of the story, varied by delicious bits of humor and real pathos, shadowed by a villain and softened by a love episode between two young people. Cap'n Eri's generous nature, common sense, and ready wit enliven his entire neighborhood, and one feels a complete comradeship with him in his own particular problem. The illustrations, in color, by Charlotte Weber, are well conceived and drawn.

Certain Sources of Corruption in Latin Manuscripts. By Frederick William Shipley. The Macmillan Co., New York. 9¼×6 in. 93 pages.

Chambers's Cyclopædia of English Literature. (New Edition.) By David Patrick, LL.D. Illustrated. In Three Volumes. The J. B. Lippincott Co., Philadelphia. 7×11 in. $5 per vol.

From its beginning of over sixty years ago this work has had a literary and critical value quite apart from its usefulness as a reference-book. Robert Chambers, to whom the principal editorial supervision is ascribed, was a man of singularly sound and true tastes in literature. He made a labor of love of the work of characterizing and describing the authors treated, and the selections quoted were chosen with a rare gift for that which is truly interesting and apt. Moreover, the plan of arrangement (that is, not alphabetically but by the dates of birth) allowed a certain continuity and a historic grouping, both of which gave harmony and completeness to the whole. In short, this work was, and is, a great deal more than a compendium. Its copious extracts are, as has been well said, "set in a biographical and critical history of the literature itself." Probably many readers shared in youth the experience of the present writer in taking the old edition of the "Cyclopædia of English Literature" from the shelf and "browsing about" in it until he found some stirring ballad or scene from an early play or some bit from De Foe or Sheridan or Cowper, and thus was led on to read of the man and his times. Indeed, better browsing ground for the young mind it would be hard to find. There was nothing mechanical, over-systematized, or tediously all-inclusive in the original plan or its execution. The present edition, starting with such an admirable foundation, has built on it well and wisely. There are, of course, numerous biographical and critical articles on all really important English and American writers of recent days, with ample quotations selected so as to stand each by itself as a fair specimen of the writer's style and quality. Our only criticism here would be that the very brief notes in the "Complementary Lists" of both English and American authors and also some of the shorter articles about living writers which immediately precede these lists are so slight as hardly to be worth while, nor wholly in keeping with the general character of the "Cyclopædia." Four or five lines apiece about Winston Churchill, Gertrude Atherton, Mary Johnston, A. H. Lewis, Poulteney Bigelow, R. A. Wood-Seys, Irving Bacheller, Peter Dunne, and a score more, do not add much to the weight of the work, while it also may be said that in these notes are some names (E. P. Whipple, for instance) which should have received adequate treatment in the body of the work. The notes do, however, in a way give a completeness, and our criticism is a minor one. In the main the revision and extension have retained the essential plan of Robert Chambers. The names of a few of the collaborators in the work and of their topics will best give an idea of the high literary plane upon which the work has been done. It will be noted that there are included not merely critical articles about individual writers but elaborate essays on historical literary periods, so that the growth of literature is treated in broad groupings as well as in graphic portraiture. Stopford A. Brooke writes on the period "From the Beginning till after the Norman Conquest;" Edmund Gosse on "Elizabethan and Jacobean Literature;" Sidney Lee on Shakespeare; Samuel R. Gardiner on "The Civil War and the Commonwealth;" George Saintsbury on Dryden, Swift, Pope, and Sterne; Austin Dobson on the Eighteenth Century; Theodore Watts-Dunton on the Nineteenth Century and about George Borrow; Swinburne on Shelley; Edward Dowden on Matthew Arnold; while many of the topics relating to American literature are treated by Professor Woodberry, who writes the general article on that subject, by the Rev.

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John W. Chadwick, and by President J. G. Schurman. To examine these papers and the much larger number from which the brief list is taken in detail is not possible, but it may be said that critical examination shows that there is in them a decidedly high average of scholarship together with a thoroughly satisfying literary expression.

Citizen (The): A Study of the Individual and the Government. By Nathaniel Southgate Shaler. A. S. Barnes & Co., New York. 5×7¾ in. 346 pages.

Primarily addressing himself to young men and women, Professor Shaler has in "The Citizen" written a book that will hold the attention and interest of readers of all ages. His style is mellow and singularly persuasive, and while he voices many opinions contrary to prevailing beliefs, his tone is such that hostile criticism will find itself well-nigh disarmed. One does not have to read between the lines to recognize his political tendencies, but one will with equal ease perceive that he has in no wise allowed himself to be swayed by partisanship. His words ring with the sincerity of his convictions, and however the reader may disagree with him he will find himself the better for reading this book. We have no space to enter into any analysis, and must content ourselves with drawing special attention to the chapters dealing with the most important problems of the present day. Of these, not the least is the negro question, and it is pleasing to find Professor Shaler indorsing unreservedly the plans and methods put into execution by Mr. Booker T. Washington for the betterment of his people, and urging the necessity of National co-operation to complete the work so well begun. The negro, he holds, has latent powers far greater than is generally believed, but these can be developed only by the "slow, hard road" of industrial education. It is by manual training and "not to any extent by a literary education that the negro is to find his way to the full station of his citizenship." Drawing distinctions of connubium and commensality, he yet consistently protests against "that dislike of the negroes as a race which all Americans, except those who have been brought into intimate relations with them in their youth, appear to feel." On the subject of mob violence and "lynch law" he is equally outspoken in his deprecation of the spirit all too frequently finding expression in these latter days. The question of "foreign possessions" is viewed pro and con, the author declaring against a policy that would "hold subjugated countries without reference to the will of their peoples." This is one of the pre-eminently controversial chapters. Another is that treating of "The Limits of Freedom," wherein Professor Shaler takes issue with the views concerning the treatment of Anarchists that have obtained in so many quarters since President McKinley's death. In "Citizenship and Party Allegiance" he takes the ground that while the citizen owes an allegiance to the party representing his ideals of government, it is his duty as a citizen to refrain from voting for "improper candidates, or those who are nominated on platforms which deny the principles of sound government."

Complete Works of Ralph Waldo Emerson. (Centenary Edition.) Vol. VI. **The Conduct of Life.** Vol. VII. **Society and Solitude.** Houghton, Mifflin & Co., Boston. 5×8 in. Per vol., $1.75.

The two latest additions to the Centenary Edition of Emerson's works now coming from the Riverside Press represent the substantial workmanship and the thoroughly trained taste of that establishment at their best. To these volumes the editor, Dr. Edward Emerson, contributes, as to the former volumes, a biographical introduction and notes, which are valuable as explaining references in the text, but, above all, as setting behind the different essays the conditions under which they were written.

Concerning Book-Plates: A Handbook for Collectors. By Zella Allen Dickson, A.M. Illustrated. (First Edition.) Wisteria Cottage Press, Chicago. 5½×8 in. 217 pages. $3.50, net.

Many well-printed plates illustrate this carefully written account of the origin, growth, and art of collecting *ex libris*. All collectors will value this book, and will find in it a reliable guide and handbook.

Confessions of Marguerite. Anonymous. Rand, McNally & Co., New York. 5×8 in. 264 pages.

One takes up a volume of Confessions with misgivings in these days. This Marguerite who confesses, however, disarms criticism to a degree, because she shows evidences of strength and sincerity. Hers is the oft-told tale of a woman's struggle for a livelihood in a great city, with temptations and hardships almost beyond endurance. While little is left to our imagination, the especial trials of a beautiful young woman wage-earner are indicated with delicacy and with some power. It is a relief to know that Marguerite returned, in the end, sadder and wiser, to her profession of country school-teacher.

Country Interlude (A). By Hildegarde Hawthorne. Houghton, Mifflin & Co., Boston. 5×7½ in. 161 pages. $1.25.

The love story of a girl who learns through a summer in the country that life offers more than mere material comforts, as represented by a lover who can give social position and luxury of surroundings. The device of story-telling by correspondence (in this case, in the telephone sense, only one set of letters being given) is somewhat in danger of being overworked. Miss Hawthorne, however, manages her material with skill, and often writes with charm and conviction of the beauties of nature, while her men and women are quite convincing and always good-mannered.

Dictionary of Historical Allusions. By Thomas Benfield Harbottle. E. P. Dutton & Co., New York. 5¼×8 in. 306 pages. $2, net.

Any dictionary of historical allusions is sure to meet criticism in that it cannot be all-inclusive, because of the indefinite nature

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of its subject. The present book, however, so far as our examination shows, has been compiled with judgment and knowledge. It is notable, for instance, that, although a book of English origin, it contains a remarkably large proportion of references to American affairs. The subjects treated are often curious as well as informative. One learns, for instance, from the very first page, that the Abecedenarians formed a religious sect which held that all human knowledge was valueless, and therefore declined to learn the alphabet; while on the last page we learn that the X Y Z Mission was the name given to the American Mission despatched by France in 1797, so called because the agents employed to attempt to bribe them used in their correspondence the initials X Y Z. Occasionally a bit of humor creeps into the definitions, as where we are told that "The Young Turks" is the title given to the Turkish reform party, who, for obvious reasons, are for the most part non-residents of Turkey. The allusions are alphabetically arranged, and are also indexed. We are glad to add the volume to our shelf of reference works, and to attest its unquestionable usefulness.

Education of the Heart (The). By William L. Watkinson, D.D. The Fleming H. Revell Co., New York. 5×8¼ in. 255 pages.

The fifty-two short essays here collected—sermonettes they might be called, as based on texts of Scripture—are all intent on the ethical and religious factors of character. Some of them, as one on "Anæmic Virtue," are especially fresh and suggestive.

Evidence for a Future Life ("L'Ame Est Immortelle"). By Gabrielle Delanne. Translated by H. A. Dallas. G. P. Putnam's Sons, New York. 5½×9 in. 264 pages. $1.50.

The day when people evinced their intellectuality by scouting the idea of ghosts has gone. Now the belief in ghosts may almost be considered the badge of a keen mind. It is as an appeal to reason and as a scientific treatise that this book presents itself. Frankly, we do not want to be skeptical on the subject of psychic phenomena; in this epoch of wireless telegraphy, X-rays, and radium, unbelief is almost presumptuous; but when we are told that a young man after being drowned is seen walking with his patron saint, who is supposed to be the special intercessor on behalf of the drowned, we confess to being not persuaded. Yet, if any one wants to know all about the "perisprit" which envelops the soul and does duty for the body when the body is in dust, about materializations, and the psychic plane, we know of no book in which it is all told in scientific language with more assurance. To our mind something more is needed than familiar stories of unfamiliar appearances of familiar spirits. We believe that there is opening a world of knowledge concerning the life of the spirit as full of wonders as the world of knowledge concerning nature which the last century has opened to men's minds; but we do not think it has opened as wide as this book would have us believe.

Evolution of Theology in the Greek Philosophers (The): The Gifford Lectures Delivered in the University of Glasgow in Sessions 1900-1 and 1901-2. By Edward Caird, LL.D., D.C.L., D.Litt. In 2 vols. The Macmillan Co., New York. 5½×8 in.

Dr. Caird has here given a worthy successor to his masterly lectures on the "Evolution of Religion." Theology, as he observes, is religion brought to self-consciousness in reflection upon the facts it is concerned with. The beginnings of theology are to be found in the Greek philosophy: "it first sought to grasp and verify that idea of the ultimate unity of all things which lies at the basis of religion." For there appears to be a certain opposition between "faith" and "reason," between religious intuition and reflective analysis. It is the concern of philosophy to show that this opposition is not real but relative, consisting only in the fact that these two are each the complement of the other in the development of spiritual life. In his first volume Dr. Caird devotes attention to the work of Plato and Aristotle on this fundamental problem. Plato is justly regarded as "the first systematic theologian, the first philosopher who distinctly grasped the idea that lies at the root of all religion [the unity that underlies all the differences in the world], and used it as the key to all the other problems of philosophy." The study of Plato is therefore essential to an understanding of the development of religious thought. "He did more than any one before or since to open up all the questions with which the philosophy of religion has to deal." Yet he failed to attain a full reconciliation of the opposite lines of mysticism and dualism. His premature idealism had to remain incomplete till slow delving science could reduce phenomena to a system of necessarily related elements. And Aristotle, at once his faithful disciple and his severe critic, ultimately became even more dualistic. The second volume is mainly occupied with the Stoic and the New-Platonist philosophy. In both volumes many aspects of philosophic thought that do not seem to bear directly upon theology are exhibited with some fullness, for a better understanding of the theological views connected with them. And so these volumes possess as large an interest for the student of philosophy as for the theologian. But while Greek philosophy enjoyed unshackled freedom, Christian philosophy until the time of the Renaissance was not free; its duty was that of a handmaid to dogma. Its first and great problem was the relation of the human to the divine, and here the New-Platonist philosophy, with its hopeless dualism, worked a baleful effect. On one hand, the fundamental idea of Christianity, the unity of the human and the divine, was vindicated after a long struggle, but only in the person of Christ, while at the same time a gulf impassable was opened between the glorified Christ and humanity. The same

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influence operated to pervert the doctrine of the Trinity, "essentially an attempt to deal with the great question of the unity of God and man," into an account of the inner nature of Deity. Thus, while Greek philosophy was the germ out of which Christian theology sprang, it became also the adverse force from which, after a period of one-sided development, it had to free itself. But, as Dr. Caird concludes, the negative result of the New-Platonist dualism is still an important factor in theological thought, through its protest against a too facile and shallow monism. The depth of the antagonism it insists on between the natural and the spiritual must be fully recognized, if it is to be fully overcome in any effective realization of the unity of God and man.

Eschatology of Jesus (The): Being Four Lectures Delivered under the "Constitution of the Bruce Lectureship" in the United Free Church College, Glasgow, in October, 1903. By Lewis A. Muirhead, B.D. Andrew Melrose, London, England. 5½×8¼ in. 224 pages.

As the author says in his preface, this is no statement of a "'programme,' stamped with the authority of our Lord, of what is to happen after death." It is rather a study of certain of the words of Jesus as reported in the Synoptic Gospels which treat of the consummation of the Kingdom and the coming again of the Son of Man. Much of the discussion turns on the meaning of these words in the light of Jewish apocalyptic literature, and one lecture out of the four that constitute the book deals with the title "Son of Man" as Jesus used it. For the reader who is willing to forego being merely a reader and to do some studying this book is likely to bring reward. Mr. Muirhead assumes as already proven that Jesus was misunderstood by his disciples, and that, therefore, his words, even when carefully reported, are put into wrong contexts; he assumes also that Jesus was intellectually consistent, and he makes clear his conviction that Jesus' purpose was not to satisfy curiosity about the future, but to give dominant power to ethical principles. Readers who agree with the author's presuppositions will not agree in every case with the particular application of them.

Facts about Peat, Peat Fuel, and Peat Coke: How to Make It and How to Use It—What It Costs and What It is Worth. By T. H. Leavitt. Illustrated. Lee & Shepard, Boston. 5×7½ in. 115 pages. $1, net.

Glimpses into the Moral and Physical Labyrinths of Nature. By Julius Kuhn. The Natural Truths Association, Conshohocken, Pa. 5¼×8 in. 196 pages. $1.

Graal Problem (The): From Walter Map to Richard Wagner. By J. S. Tunison. The Robert Clarke Co., Cincinnati. 5×7¾ in. 134 pages. $1.25.

Guide to the Study of Civics. By Charles M. Davis, B.S. The Yarick Printery, Berlin Heights, Ohio. 5×7½ in. 75 pages. 25c.

Highways and Byways in Sussex. By E. V. Lucas. Illustrated. The Macmillan Co., New York. 5½×8 in. 424 pages. $2.

Whether by driving, by bicycle, or by walking, a leisurely journey through the county of Sussex cannot fail to pay the traveler who loves old mansions, quaint English inns, fine specimens of the ancient English church, beautiful lanes, and rolling hills. That Sussex should have remained to such a large degree deliciously rustic, while yet it is so near London, adds to its enjoyment. In this volume Mr. Lucas has furnished perhaps the most interesting and readable of the series to which it belongs, all of which are correctly described by him as being less guide-books than appreciations of the districts described. He notes that while the history, archæology, and natural attractions of the county have been thoroughly treated, there has been little written about Sussex men and women, and in some degree he has shown here the truth of the assertion that Sussex is "as rich in good character, pure, quaint, shrewd, humorous, or noble, as any other division of England." There is thus the interest of anecdote and personal narration as well as the more external charm of nature to be found in Mr. Lucas's volume. Particularly readable are those pages in which are quoted the references to Sussex in Dickens and Thackeray.

Habichtsfräulein (Das). By Rudolph Baumbach. By Dr. Wilhelm Bernhardt. D. C. Heath & Co., Boston. 4½×6½ in. 191 pages.

Hermann und Dorothea. By Johann Wolfgang Goethe. Edited by W. A. Adams, Ph.D. D. C. Heath & Co., Boston. 5×7½ in. 189 pages.

Ingoldsby Country (The). By Charles G. Harper. Illustrated. The Macmillan Co., New York. 5¼×8¼ in. 274 pages. $2.

In their way the Ingoldsby ballads form a classic of jovial humor. Their associations are with the legends, antiquities, and historic happenings of that corner of Kent which includes Canterbury, where Ingoldsby—that is to say, the Rev. R. H. Barham—was born and lived. This beautiful Kentish country includes also Folkstone, Dover, Margate, and Ramsgate on the coast, and, in the interior, numerous delightful English villages and parishes with quaint Dickensy names, among which, by the way, we notice one bearing Mr. Barham's own name. It is evident, therefore, that the present author has plenty of material out of which to construct a picturesque and readable book about the "Ingoldsby Country." The attractiveness of his collection of local legends, odd stories, and discursive information is made still more attractive by many pen-and-ink sketches, which are for the most part capitally done, affording a welcome relief from the excess of process pictures met in most book illustration. The book will please not only the admirers of the "Ingoldsby Legends," but all who enjoy the charm of English rural life.

Korea. By Angus Hamilton. Illustrated. Charles Scribner's Sons, New York. 5½×8 in. 313 pages. $1.50, net.

This admirable work, published not long ago in two large volumes, is now reprinted in a single volume and at a greatly reduced price, in order to bring it within reach of

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the great number of readers who are eager to secure trustworthy information in regard to Korea and its people. No better work has appeared than Mr. Hamilton's. The volume is furnished with maps and illustrations.

Liberty and a Living. By Philip G. Hubert, Jr. (Second Edition.) G. P. Putnam's Sons, New York. 5×7½ in. 252 pages. $1.50.

Fifteen years ago the author advanced views in accordance with those held by Thoreau, and explained practically by the author of "Ten Acres Enough"—a book responsible for many imitations. The present simple record of an attempt to secure bread and butter, sunshine and content, by gardening, fishing, and hunting, does not offer a country life as a refuge to broken-down failures in city life. The author contends that strawberry-raising or whatever outdoor life is chosen as a means of livelihood is to be preferred to a city life, even though that be fairly successful in a commercial sense. His experiment made years ago is not regretted, and his experience told with dry conviction should be of value to many a harassed city dweller. In his preface to the second edition the author occupies a cool, detached position and recommends us not to take him too literally, but receive his notes as random suggestions. They are too full of vitality, however, to be so received.

Little Traitor to the South (A): A War-Time Comedy. By Cyrus Townsend Brady. Illustrated. The Macmillan Co., New York. 5×8 in. 257 pages.

Love and war are mingled in proper proportions in this tale. An incident, historically true, of the Civil War, in which a company of brave men attempted to disable the Federal fleet in Charleston Harbor, is the tragedy. The comedy, intentional, is a melodrama planned by General Beauregard. A comedy, unintentional, may be enjoyed by the reader who flatters himself that he knows women better than Dr. Brady does, and who tries to accommodate the tall proportions of the heroine of the artist to the author's heroine, who "could just manage to cover the five-foot mark." Decorative drawings in green embellish the book.

Mosaic Essays. Compiled by Paul Elder. **Friendship. Happiness. Nature. Success.** Paul Elder & Co., San Francisco. 4¼×8½ in. 10c. each.

Mycenæan Troy. By Herbert Cushing Tolman, Ph.D., D.D., and Gilbert Campbell Scoggin, M.A. Illustrated. (The Vanderbilt Oriental Series.) The American Book Co., New York. 5×7¾ in. 111 pages. $1.

The famous work of Schliemann in the buried cities of the Troad has been carried to a more convincing conclusion than he reached, which this volume presents in a concise and luminous form. By "Mycenæan Troy" is meant the Troy which possessed the same culture as Mycenæ in Greece, the Troy against which Agamemnon, King of Mycenæ, led his victorious expedition, as related in the Iliad. Of such a city the huge walls, towers, gates, and inner buildings have been unearthed since 1890, the sixth stratum in a series of nine superimposed settlements of different ages. This is pronounced by Dörpfeld, whose great work, "Troja und Ilion," has been freely drawn on in this volume, to be "the Homeric Troy destroyed by the Greeks."

Napoleon: A Short Biography. By R. M. Johnston. A. S. Barnes & Co., New York. 5×7½ in. 248 pages. $1, net.

Reserved for later notice.

North Carolina: A Study in English Colonial Government. By Charles Lee Raper, Ph.D. The Macmillan Co., New York. 5½×8¾ in. 260 pages.

Professor Raper prefaces his study of the provincial government of North Carolina with a brief survey of the proprietary period, dating from 1663 to the assumption of control by the crown in 1729. As he points out, the effects of the policies of the proprietors made themselves felt in the social, economic, and political life of the colony almost throughout the royal period. His introductory survey is, therefore, no work of supererogation, and is exceedingly well done. The same might be said of the entire study were it not that the author relies so exclusively on the documents utilized in his research for material that he has imbibed much of the formality and dryness common to state papers. This, of course, detracts only from the interest, not from the value, of his work, which is a worthy contribution to the literature treating of early American history. Apart from the style of presentation the reader will find little of which to complain. The various topics are well arranged, and are discussed with an unbiased mind, while the judgments passed are always based on excellent authority.

Notes on Electric Railway Economics and Preliminary Engineering. By W. C. Gotshall. Illustrated. The McGraw Publishing Co., New York. 6×9 in. 252 pages.

A series of hearings has recently been held by the New York State Railway Commissioners to consider the application of the New York and Portchester Railway Company for a charter. During this hearing the practicability from both an engineering and commercial standpoint of interurban high-speed electric railways was amply demonstrated. Mr. Gotshall, the author of the present volume, is the President of the Portchester Railway. In preparing his book, while he has referred to the engineering and other data placed in evidence at the legislative hearings, he has mainly based it upon a series of lectures which Mr. Gotshall delivered some time ago at Lehigh University. These lectures dealt with the economics of the preliminary determinations and of the construction and operation of high-speed and heavy-traction interurban electric railways. Some of the Lehigh faculty and others who had heard the lectures, together with financiers and engineers to whom the notes had been loaned, expressed a wish to have them published, for the reasons, as

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they justly stated, that, in the first place, the treatment was novel and practical, and, secondly, that no discussion of the subject, as presented in the lectures, existed in book form. The book deserves this tribute. It not only describes actual conditions up to date; it prophesies, from the standpoint of a very practical and experienced observer, what is about to take place. Mr. Gotshall's views on the construction of a modern interurban railway to be operated by electricity and at great speed are of interest, for exactly this is the practical problem of the future. Our author's views are timely first of all to engineers and operators, but also to investors and promoters. Mr. Gotshall keeps the economic side of his subject well to the fore throughout, although his book gives much outside information. It is seldom that a scientific work appears which attracts both technicians and general readers.

Parsifal: A Festival-Drama. By Richard Wagner. Translated into English in Exact Accordance with the Original. By H. L. and F. Corder. The Oliver Ditson Co., Boston. 6½×9½ in. 44 pages.

Parsifal of Richard Wagner (The). Translated from the French of Maurice Kufferath by Louise M. Henermann. Illustrated. Henry Holt & Co., New York. 5×7¾ in. 300 pages. $1.50, net.

The presentation of "Parsifal" in New York makes the republication of this book timely. Over a third of the book is devoted to an account of the Parsifal legend, with its elements, as it has appeared in preceding forms. A chapter gives the story of the music-drama; another tells of the way Wagner came to write it; the next of its performance. A chapter on the score describes the music and gives in musical notation the motives, numbered and named. The interpretation of "Parsifal" given in the chapter on the materials Wagner used in his work is interesting, though it is to be remembered that a work of art is to be judged, not by what the creator of it says about it, but by what he made it. Buddhism, for instance, has to be read into "Parsifal" as it stands. The volume is a very useful handbook on the subject, and its appearance will probably contribute to the intelligence with which "Parsifal" is heard in this country. It contains a number of typographical blemishes.

Passion of the King (The): Short Daily Meditations for Lent. By Shirley C. Hughson. The Young Churchman Co., Milwaukee. 4×6 in. 50 pages. 15c., net.

Practical and Artistic Basketry. By Mrs. Laura Rollins Tinsley. Illustrated. E. L. Kellogg & Co., New York. 5×7½ in. 143 pages. $1.10.

Reporter's Manual (The). By John Palmer Gavit. Published by the Author, Albany, New York. 4×6½ in. 81 pages. $1.

Seder Service (The): For Passover Eve in the Home. Arranged by Mrs. Philip Cowen. (Revised English Translation.) Philip Cowen, New York. 4½×7½ in. 107 pages.

Selections from Rabelais' Gargantua. Edited by C. H. C. Wright, A.B. The Macmillan Co., New York. 4½×7 in. 113 pages.

Stories and Poems. By Edgar Allan Poe. The University Publishing Co., New York. 4¾×7¼ in. 124 pages

Watcher in the Woods (A). By Dallas Lore Sharp. Illustrated. The Century Co., New York. 5×7½ in. 205 pages.

This prettily printed and daintily illustrated volume contains chapters chosen from Mr. Sharp's well-known nature book, "Wild Life Near Home," which has been praised by Mr. John Burroughs and other naturalists as both true to the fact and pleasant to read. The chapters here included were selected with special reference to nature study in the schools, and the volume is undoubtedly well adapted for that purpose.

With the Birds in Maine. By Olive Thorne Miller. Houghton, Mifflin & Co., Boston. 4½×7 in. 300 pages. $1.10, net.

Mrs. Miller remains one of our most pleasing writers about birds. She here enters with real sympathy into the domestic affairs of the bird families she has watched in Maine during the last ten years, and tells many droll, tragic, or otherwise characteristic tales of their doings, traits, and habits. The little narratives have full and accurate knowledge behind them, but are written not from the scientific but from the affectionate point of view.

Wonder Book of Horses (The). By James Baldwin. Illustrated. The Century Co., New York. 5×7½ in. 249 pages.

A book designed for use in connection with literary studies in the schools. Many of the famous Greek and Norse myths are introduced. The story of Pegasus, the story of the Great Wooden Horse, and other bits from classic literature are retold for young readers. Clear print and many pictures add their attraction to the fine tales.

Yoke (The). By Elizabeth Miller. The Bobbs-Merrill Co., Indianapolis. 5×7¾ in. 616 pages.

The author has written a very long, very complicated, but decidedly interesting story of the bondage of the Hebrew people in Egypt and the Exodus. The heroine is a Hebrew girl working as a slave in the quarries, and the hero a young Egyptian noble, the son of the royal architect. A happy outcome for their romance is rendered difficult not only by their difference in race, their difference in rank, and their difference in religion, but by the machinations of the villainous chief adviser of the king. It is only after the young sculptor has embraced the Hebrew faith, and after the Exodus has been safely achieved, that their union is effected. There are vivid pictures of the luxurious life of the Egyptians, and the contrast between the two races is sharply brought out, to the advantage of the Egyptians on the material side, but entirely to the advantage of the Hebrews on the moral and intellectual side. The figures of the Pharaoh and of Moses, and the incidents of the plagues, three of which are described, are introduced with reserve but with admirable effect.

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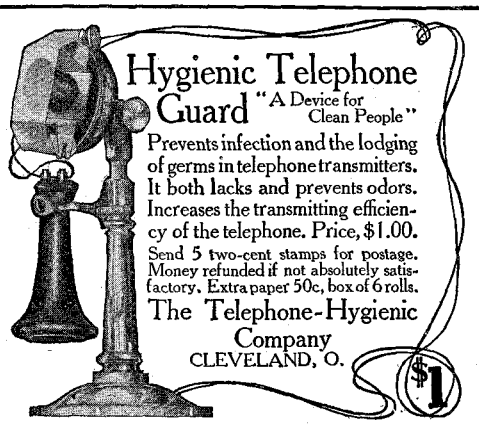

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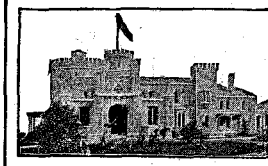

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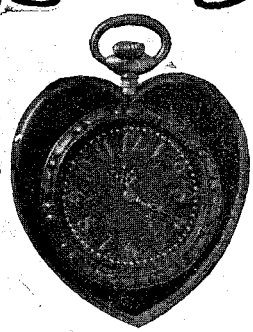

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